PATHWAY TO GOD

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devoted to Religion, Philosophy, Mysticism & Science of Yoga

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Prayer to Lord Rudra Shiva

(Stanzawise Translation in English)

नमो ज्येष्ठाय च कनिष्ठायच ॥ १ ॥

I salute the Lord who is the Eldest as well as the Youngest of all (1)

नम : पूर्वजाय चापरजाय च ॥२॥

I salute the Lord who was earlier (to the creation of the world) as well as after (the end of the world)

नमो मध्यमाय चापगल्भाय च ॥३॥

I salute the Lord in the form of a grown-up youth as well as in the form of a young child.

नमो जघन्याय च बुध्नियाय च ॥४॥

I salute the Lord in the form of a child just being born as well as in the form of a tree about to sprout from the youngest stem.

नमः सोभ्याय च प्रतिसर्याय च ॥५॥

I salute the Lord in the form of the bounded as well as the form of unbounded (spread out)

नमो याम्याय च क्षेम्यायच ॥६॥

I salute the Lord in form of Death as well as in the form which gives peace and prosperity.

नमः उर्वर्याय च खल्याय च ॥७॥

I salute the Lord who lives in fertile lands as well as the One who lives in threshing floors.

नमः श्लोक्याय चावसान्याय च ॥८॥

I salute the Lord who is in the verse as well as in the conclusion of the verse.

◆◆◆

Thus Spake Gurudeo ....

Is there any truth in which Religion and Science then may agree? Yes. They agree in the Supreme Truth that human knowledge is capable only of relative knowledge. All thought is the establishment of relations, differences and likenesses. The Universal form of thought is Relation, to think is to relate. Hence the absolute, which has no relation, differences, likenesses with any other being, because there is no other being outside itself is a trebly unthinkable concept. But though it is unthinkable, Spencer is not prepared to say with Hamiton (Philosophy of the unconditioned) and Mansel (Limits of Religious thought) that the absolute is a purely negative concept. The considerations which argue for the limitation of knowledge to phenomena, and its relativity, argue also in favour of the existence of a non-phenominal, non-relative Absolute. Our conception of the Relative itself will disappear, if our conception of the Absolute is a pure negation.

(Religion & Science)

◆◆◆

Sankaracharaya spent a lifetime in seeking to know that by knowing which everything else comes to be known. Asoka, in one of his Rock Edicts, forbade and decrying of other peoples' faiths, for in that way he said one was doing disservice to one's own faith and he taught the virtue of concourse. Akbar sought after the universal vision by summoning a council of Religion, for perchance in that way, he thought that, "that lock whose key had been lost might be opened." There is a far cry from the days of Plato and Sankaracharya, or of Akbar and Asoka to the present day. Knowledge has taken immense strides with the growth of time. Scientific inventions have enormously enriched the patrimony of man. The old order has changed, and a new one has taken its place. Nevertheless, the goal of human life as well as the means for its attainment have remained the same.

(Synthesis of Philosophy and Religion)

◆◆◆

EDITORIAL

Man, The Immortal Son Of God

It is said that God created man as a replica of his ownself. Scientists looking at the various stages of animal evolution call the creation of man a freak of nature. Yogis say that man possesses all the attributes of God but he is not aware of it. The research done by the sages of the great ancient Hindu civilization, through their meditational trance, was aimed at discovering this divinity in man and manifestation of the same. They gave the call, "Know thyself" (आत्मानं विद्धि) 'Do not waste the precious time in wordly affairs, which are after all transient and unworthy of any eternal value but concentrate on manifestation of that divinity which already exists in you.' Yogis strive for the samadhi state for the same purpose. The sages set the sublime purpose of human life as the manifestation of this divinity inherent in oneself and know the reality of the world in its true perspective which will guide one's activities in the right direction and make this world a peaceful abode.

Gautam Buddha said that the personality of man never dies, though the gross body falls off as it gets worn out. But the personality surges ahead on its eternal journey towards the unknown. It is like the first stage rocket which is cast off as its fuel is burnt out and the satellite moves ahead towards its final orbit. Here the personality means the conglomeration of mind, intellect, ego and consciousness, constituting the essence of man. As a matter of fact, mind is the main constituent and the remaining three are its attributes. Therefore in his advice to Prabhu Ramanchandra, sage Vashishtha says, "The doer and enjoyer of all the activities, happiness, unhappiness and imagination in a man's life is the mind and mind alone, therefore understand well that mind is the real man." (सर्वेषु सुख दुःखेषु सर्वेषु कलनासुच मनः कर्तृमनो भोक्तृ मानसं विध्दि मानवम्) Swami Vivekanand called mind as the real man and the body that is the physical personality the apparent man.

This universal truth or the wisdom of the ancients is known to most men, atleast the Hindus, through the word of the scriptures or through the discourses of religious men. Then why is it that man does not go after the sublime purpose of human life set up by the sages? Because he is totally bound and anchored to his body. Atleast for the Hindu man of today, the only aim in life is to have a family, look after his sons, daughters, sons-in-law and daughters-in-law, and earn maximum wealth for all of them either by truthful means or dubious corrupt practices. Hardly a few persons, rise above their family concern and have a thought atleast about their country, their nation and the society. The Hindu society has come to this lowest point of degeneration. The sublime aim of the sages or rishis is a far-off distant cry.

The man exists in a sort of amnesia, forgetting his real divine identity and unless he is able to catch up with this awareness it is not possible for him to get at the reality. His ignorance under the shroud of Maya will continue to exist with him till his death when the gross body is cast off automatically & he remains only in the subtle body.

The sages say that the man has four bodies, the gross, the subtle, causal and supracausal (भौतिक, सूक्ष्म, कारण, महाकारण). No man can believe in this truth as long as his consciousness is fully with gross body. Yogis come to know of their subtle or astral body when they go into deep meditation or the samadhi state. May be, some men happen to see the subtle body of a man after the man's death due to a fluke chance or may be some deities, gods or sages appear before a man in their subtle bodies due to his merit gained in previous birth. The deities may give him powers to see beyond the walls or something existing in a far-off distant place. Such occurences make a man aware of the truth, goad him towards the spiritual effort and enable him to transfer his consciousness to his subtle body. Men who are spiritually active make an effort to get this awareness while still living in the gross body and get a true perspective of the world. The objective view of the world is not possible unless one withdraws from the gross world atleast for a few seconds or minutes. Samarth Ramdas Swami says one should enter the subtle body and enjoy the blissful state.

The problem is how to enter the subtle body or in other words how to transfer the consciousness to the subtle body? Sage Pantanjali says one should fully imbibe in one's nature and behaviour the yama (यम) and Niyama (नियम) that is the moral and mental discipline enunciated by him to come out of the love and affection for gross body and matters connected with it. Then only one can attain the single point concentration and the zero thought condition of the mind, when the consciousness enters the subtle body and enables one enjoy the powers and bliss of the subtle body. In Adi-Shankaracharya's life there is a reference that keeping the gross body under the watchful guard of his disciples, he left with his subtle body and entered the fresh corpse of a king who had just died at that time and lived as the king for a couple of days to get the answers to the querries of Saraswati, wife of the learned pandit Mandan Misra, which he had to answer in the debating contest he was engaged in or swallow defeat and become a disciple of the Pandit. The querries were about married life about which Shankaracharya had no experience being a bachelor since childhood and a devout sanyasi. After getting the answers he came back into his gross body, went to the debating hall and answered the questions to her surprise and saved himself from the ignominy of defeat. At the royal palace the king who was dead had suddenly became alive and died again after the couple of days. Most of the yogis are thus aware of the powers of the subtle body.

Very few are aware of the causal body as therein even the subtle body with its aura of light disappears and one is aware of his existence only in total darkness. If one compares the subtle body with dream state, the causal body can be compared with the state of deep sleep. It is said that Ramakrishṇa Paramhansa gave the experience of causal body to Swami Vivekanand only once and told that it will then be with him under lock and key. The supra causal body is no body as such, but merging with universal Supreme Self. Afterwards, return is possible only if desired by the Supreme Self that is the Almighty God.

The sages discovered that man is not on the topmost rung of the ladder of evolution. But beyond the human being, there is a whole world of bodyless souls in their subtle bodies, which cannot be seen by the humans, but they can communicate amongst themselves or with the human beings of this world if they desire in the telepathic language of thought transference from mind to mind. All the deities and gods are in the world in their subtle bodies at different levels. Including our world there are thus seven levels or seven worlds. After death in this world, one gets access to one of the six worlds above according to the purity of his character formed by moral and mental discipline while in this human world. The first four levels are for souls who need to take rebirth in human world to throw away corrupt attitudes and get merit in moral and mental disciplinary order to become worthy for the higher levels. The cosmic order is based on values of truth, dutifulness and nonviolence. All the so called hounour, wealth and pomp of human life gets left behind with the dead body and what counts is only the virtue of man. Conditions on rebirth also depend on the same. Therefore, Vedas say "Speak the truth & be dutiful" (सत्यं वद/धर्मं चर)

Considering all the stages in this panorama of evolution from the human existence to godhood, our sages planned the Hindu way of life for the humanity for continuous progress towards the distant goal, with hatred towards none and love towards all that is called life in the environment of this world.

Man is thus an immortal being on a constant endless journey, though everytime he has a sojourn on the earth he casts off the gross body like the spent-up rocket of a satellite with the essence of his Self surging ahead like the satellite on a pre-determined orbit till he meets his Father, The Supreme Being. However, in between, he loses his identity and goes astray like a wayward hiker without knowing the destination. Deities, Gods and Saints try to bring him on the right path but he remains unware of their insinuations, being engrossed and ensnared in the multitude of worldly activities which keep him away from knowing the purpose of life.

Therefore Bhagwadgeeta says that men behave as if they are riding vehicles without a driver and gives the recipe of Karmayoga and examples of King Janak and Shri Krishna himself both of whom have no respite from activities but they never lose the purpose of their life.

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"The released soul become an overlord. Merely by willing it can get any desire fufilled (IV 4-8).

- **Vedanta : The Culimination of Indian thought P.177**

(Continued from last issue)

Eternity Compressed in Time :

My Reminiscences of Shri Gurudeva

We have hitherto seen what great importance is given to the cultivation of moral virtues on the part of spiritual aspirants according to Shri Gurudeva. He illustrated this point by discussing the poem of Tulsidas, जाके प्रिय न राम वैदेही, wherein the virtue of God-devotion is regarded as the only link of real love which binds all people together. Tulsidas repeats this idea in a number of great-continued metaphors or 'सांगरूपक s' which, says Shri Gurudeva, "might adorn any literature of the world." Let us consider first the Metaphor on the chariot of spiritual victory. On the occasion of the fateful war between Lord Rama and the demon king Ravana, Bibhishana expressed his great anxiety for the welfare of Lord Rama on observing that while Ravana was seated in his powerful chariot, Lord Rama did not have any chariot : रावण रथी विरथ रघुवीर ! देखि बिभीषण भयेऊ अधीरा !! Lord Rama then pacifies Bibbhishana by telling him that for real victory one needs quite another sort of chariot (जे हि जय होइ सो स्यन्दन आना) which is an embodiment of a number of precious moral virtues. Shri Gurudeva points out that the central idea of this सांगरूपक on the chariot of spiritual victory is that the place of the charioteer is occupied by God-Love (ईश भजन सारथी सुजाना), which leads the warrior to spiritual victory. Describing the external paraphernalia of this unique chariot owned by the spiritual warrior, Tulsidas says, "The wheels of the chariot are the virtues of valour and courage; truth and goodness constitute respectively its flat-staff and banner; the four horses that drive the chariot are vigour, discrimination, self-control, and benevolence; forbearance, compassion and equanimity constitute the triple cords which bind the horses to the chariot. Then Tulsidas gives, as Shri Gurudeva puts, it, "the central idea of this poem, namely, God-devotion as being the charioteer, who leads the warrior to spiritual victory." The warrior, who sits inside the chariot, must have as his sword and shield dispassion and contentment respectively. Generosity constitutes the axe in his hands, and his intellect is the magical missile, the Shakti of ancient times and the atom bomb of the modern. If the warrior wants to exercise his bow and arrows, a steady and motionless mind would be the quiver and the Yamas and the Niyamas the arrows that are deposited in the quiver. "Shri Gurudeva remarks that Tulsidas has in mind the teachings of Patanjali, who regards "अहिंसासंत्यास्त्तोयव्रह्मचर्यापरिग्रहाः" as the Yamas and "शौचसंतोपतपः स्वाध्यायेश्वर प्रणिधानानि" and the Nimayas. These are the arrows that must be deposited in the motionless and steady mind and taken out, as necessity requires. In this context Shri Gurudeva refers to the opinion held by the sage Manu who tells us that we must practise Yamas always, but that we may not practise the Niyamas from day to day, and says, "We do not think the second opinion is right; in fact, if 'तपस्' and 'ईश्वर प्रणिधान' are not to be practised day after day, how is spiritual victory to be attained?" Tulsidas finally tells us that "the worship of the spiritual Master is the impenetrable armour of the warrior which no arrow can pierce, and which might therefore, be called the invincible equipment in the warrior's victorious journey through life: 'एहिसम विजय उपाय न दूजा' (Pathway to God in Hindi Literature, p.102).

Shri Gurudeva then discusses some songs from Tulsidas and Surdas for the exposition of the relation between God-Love (भक्ति) and God-knowledge (ज्ञान). He first comes to a couple of continued metaphors (सांगरूपक) which are an evidence of the "incomparable moral imagination" of Tulsidas. In the first metaphor, Jñana is compared to a lamp of great luminosity, while in the second Bhakti is regarded as a jewel of great brilliance. Shri Gurudeva makes us understand that "the distinction between Jñana and

Bhakti according to Tulsidas comes to be the distinction between a dazzling light and a brilliant jewel, the first of which kills the insects of passion that come to attack it and the second dispels them without killing them." He notes in passing that Jñana could not be credited with Ahimsa, while Ahimsa becomes the soul of Bhakti (Ibid., pp. 102-3). Anticipating the exposition of two fine poems of Surdas on the subject of Jñana and Bhakti in the coversation of Uddhava and Gopis, Shri Gurudeva would finally come to poem of Tulsidas in which the apparent antitheticality of Jñana and Bhakti gives way to their reconciliation.

For the present, we first come to the 'सांगरूपक' of Tulsidas on the subject of Jñana as compared to a light of great luminosity. Shri Gurudeva tells us that Tulsidas enumerates four stages in the production of physical light and compares them stage by stage to the moral process culminating in the attainment of the bliss of self-illumination. In the first stage, a cow feeds on good grass, a high quality of milk is produced, from the milk, by the process of 'जावनु', curds are produced, with the help of 'मथानी' butter is produced. In the second stage, this butter is placed on fire, which is to lit up with suitable wood for liquefaction. When the dross is burnt away, pure ghee is produced. In the third stage, a level lamp-stead with suitable projections is to be taken, and in it, wicks made of pure cotton are to be placed and they are lit up. In the last stage, when the wicks give out light, the darkness is dispelled, insects that come to attack it are destroyed, being burnt up in flames and steady white illumination spreads all round.

Shri Gurudeva then narrates the process by which spiritual illumination is attained. Here 'सत्त्व' is the cow which feeds on the Yamas and Nimayas and yields milk in the form of pure 'धर्म'. From this milk the curd of 'मुदिता' is to be produced with the help of 'धृतिजावनु' and this is to be subjected to the process of churning, which may be called 'विचार' (विवेक) and the result is the production of butter in the form of 'विराग' or 'वैराग्य' Now the fire of 'योग' is to be lit up for which 'शुभाशुभ

कर्मऽ' serve as fuel; on the fire is placed the 'नवनीत' for liquefaction. When the dross of egoism has been burnt away, the result is the production of pure ghee in the shape of Jñana. Now the level lamp-stead of equanimity is to be taken, in which the ghee is to be pored, and in which are to be placed wicks made of triple threads of the three qualities and of the three states of consciousness. This will give out light of great luminosity called 'विज्ञान', which will, on the one had, destroy all insects of passions that may come to attack it, and on the other hand, spread the illumination of all-bliss all round (Ibid., 104-6).

In another great 'सांगरूपक' (पावन पर्वत वेद पुराना) Tulsidas tells us in a beautiful manner how the jewel of Bhakti is to be found and utilised. Shri Gurudeva points out that in the present 'सांगरूपक' illustrations are drawn from the science of Mining, just as in the foregoing 'सांगरूपक' the illustrations were drawn from the science of Dairying.

"The Vedas and the Puranas are the mountains that surround the mining territory, in which the incidents in the life of Rama serve as mines. Good men are the connoisseurs who know how to find out jewels. 'ज्ञान' and 'विराग' constitute the two eyes for the subterranean vision. Piercing intellect constitutes the pickaxe by which to dig layer by layer. At last, the jewel of Bhakti is found, which sends out continuous illumination day and night. It puts an end to all darkness in the shape of Avidya. There is no gusty wind of 'लोभ' to extinguish its light. Locusts and insects in the shape of lower passions like 'काम', 'क्रोध', and 'मोह', which come to attack it are dispelled by the dazzling luminosity of the jewel. We are told by Tulsidas that this jewel is really everywhere, but it cannot be found out except by the grace of the Lord : "सो मणि जयदिप प्रगट जग अहई । रामकृपा बिनु नहिं को उल्हई॥ (Ibid.pp. 107-8).

(to be continued)

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(Continued from last issue)

Bhagwadgeeta & its exposition by Sant Dnyaneshwar

Chapter VI (ध्यान योग)

The True Yoga

(Sanskrit Script followed by English Translation)

संकल्पप्रभावान्कामांस्त्यक्त्वा सर्वानशेषतः ।
मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥२४॥
शनैः शनैरुपरमेद्बुद्ध्या धृतिगृहीतया ।
आत्मसंस्थं मनः कृत्वा न किंचिदपि चिन्तयेत् ॥२५॥
यतो यतो निश्चरति मनश्चंचलमस्थिरम् ।
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥२६॥

By giving up all the cravings that originate through the desires of the mind such that nothing remains in the end and restraining with the mind the total field of senses on all sides (24) let one attain calmness by means of reason combined with steadiness and having fixed the mind on the self, think of nothing at all (25) (Then), wherever the wavering and unsteady mind wanders away, one should restrain it therefrom and bring it back within the control of the self (26).

Sant Dnyaneshwar explains -

Oh Arjuna, This yoga (Dhyanyoga) is, in a way, easier than any other one. However, the imaginative thought processes of the mind is the origin of all the desires and sensuous cravings and unless this inherent faculty is controlled by unwavering reasoning power joined by courageous steadfastness, the mind cannot rest peacefully in abode of the Self. Even after this being achieved, the mind may hover around unwanted thought topics. However, once the mind has experienced the peaceful equanimity of the abode of the Self, it will be able to free itself from its wanderings that may create desires and come back to reside in the Self (24, 25, 26)

प्रशान्तमनसं ह्येनं योगिनं सुखंमुत्तमम् ।
उपैति शान्तरजसं व्रह्मभूतमाकल्मषम् ॥२७॥
युञ्जन्नेवं सदाऽऽत्मानं योगी विगतकल्मषः ।
सुखेन व्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥२१॥

A yogi whose mind is peaceful, whose desires have calmed down and whose character is of blameless purity attains supreme bliss & becomes one with Brahman (27).

The yogi who always keeps himself together in harmony and remains faultless, is easily able to maintain contact with the eternal Brahman and enjoy the Supreme bliss (28).

Sant Dnyaneshwar explains -

A yogi who has calmed down the passions and all desires and is able to remain in a steady peaceful state for continuous long durations can attain the eternal state of Brahman pure and faultless and become one with God. He will shine with the light of illumination of the unity with The Supreme Self like a cloudless blue sky.

When the yogi harmonizes himself through the disappearance of all thoughts and imaginations from his mind and attains a steady peaceful state, attains the bliss which makes him reside in the state of Brahman forever. When salt is put in the ocean, it cannot be separated; likewise, the yogi sees bliss everywhere in the universe. It is like walking on one's own back with one's own feet. This is the simplest of yoga, easiest to attain for any person. However, if you still feel any difficulty in the same, I will explain another way to attain the same.

सर्वभूतस्थमात्मानं सर्वभूतानिचात्मनि ।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥२९॥
यो मां पश्यति सर्वत्र सर्वंचमयि पश्यति ।
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥३०॥

A man who has completely merged himself in yoga sees his own Self in all beings and all beings in his Self. Thus he sees the same everywhere (29).

He who sees me everywhere and all in me, I am not lost from his sight, nor he from mine (30).

Sant Dnyaneshwar explains -

That I am in the bodies of all beings and they are all in me is a truth which is doubtless and beyond any argument. This is how the world and God are intermingled. The intellect of a yogi has however to experience this fact and accept the same. Oh Arjuna, he worships me as one who is present everywhere and in all beings. The multiplicity of individuals does not affect the oneness of mine impressed in his mind nor his knowledge that I pervade all the universe. Therefore the talk that I and he are one is unnecessary. The light of lamp and that from the sun are the same or the sweetness of the water from the river or that held in a pot is the same or the emptiness of a vessel or that of the whole sky are not different. Likwise the yogi shines in his form due to my presence in him (29, 30).

सर्वभूतस्थितं यो मां भजत्येकत्व मा स्थितः ।
सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥३१॥
आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।
सुखं वा यदि वा दुःखं स योगी परमो मतः ॥३२॥

The yogi who experiences oneness with me and worships me as one who resides in all beings, lives in me despite whatsoever activities he might be engaged in this world (31).

Oh Arjuna, he who sees equality of others in his own Self whether in happiness or unhappiness is the best of all yogis. 32.

Sant Dnyaneshwar explains -

Just as one sees interwoven threads only, in a nicely woven cloth or gold only in intricately made shining gold ornaments, likewise a yogi who sees me in all beings and everything, is one with me in all states though he is shut in a gross body. How can one not say that he is as free as myself in all respects? Though he has taken the gross body as his outer form, he, as a matter of fact does not belong to it.

Oh Arjuna, he who sees the world in equality with his own Self; the happiness or pain of others is the same to him also, for him the results of pleasure or pain, good or evil or variety of dualities in world do not make a difference. Thus he who knows the oneness of Mine with all the three worlds and experiences Myself in all beings and everywhere, forever resides in Me and is known as a perfect yogi.

People may say he undergoes pain or pleasure with the body, but for Me he is nothing less than Brahman. Oh Arjuna, thus with his yoga, one can see the whole world in himself or himself can pervade the whole world. Oh Arjuna, therefore, practice and attain this vision of equality. The vision of equality is the foremost of all attainments in the world.

अर्जुन उवाच,

योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।
एतस्याहं न पश्यामि चंचलत्वात्स्थितिं स्थिराम् ॥३३॥
चंचलं हि मनः कृष्ण प्रमाथि बलवद् दृढम् ।
तस्याहं निग्रहं मन्ये वायोरिव दुष्करम् ॥३४॥

Arjuna asked -

Oh Madhusudan, this yoga told by you through the equality of mind towards all does not seem attainable to me *as such a steady state of mind is not possible due to its extreme fickleness (33).*

Oh Krishna, the mind is so highly fickle, restless, impetuous, strong and obstinate that, I think to achieve a determined state through it is as difficult as controlling the wind itself (34).

Sant Dnyaneshwar explains -

Arjuna says to Krishna, oh Krishna, you were kind enough to tell us about the path of equality as alternate yoga, but we are helpless before the restlessness of the mind. I cannot guess how big or small is the mind and where and how far it wanders, such that we are unable to find it or hold it together. All the three worlds are not sufficient for its wanderings. How can we bring about the Samadhi State to a monkey or ask the wind to stand still? The mind which does not stop worrying the intellect and deludes the most courageous determination, which stays away from thoughthfulness, raises a false image of satisfaction and makes a man run in different directions when he wants to sit at one place and take rest; if we shut it down in a compartment, it spurts out witha double force, if one shows determination, it is able to thwart it in no time. If such mind remains steady, we will be able to attain the state of equality. But will the mind ever change its nature of restlessness?

श्री भगवान् उवाच -

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।
अभ्यासेन तु कौंतेय वैराग्येण च गृह्यते ॥३५॥
असंयतात्मना यो दुष्प्राप इति मे मतिः ।
वश्यतात्मना तु यतता शक्योऽवाप्तुमुपायतः ॥३६॥

Oh mighty armed Arjuna, there is no doubt that the mind is restless and difficult to restrain. However, Oh son of Kunti, it can be controlled by constant practice and unattachment towards the senses.(35)

I agree that this yoga is hard to be accomplished by one who has no self-control, but it is possible through efforts and proper means for one who has overpowered his own Self (36).

Sant Dnyaneshwar explains -

Bhagwan Shrikrishna said that what you say is correct. The mind is really restless by its nature. But becoming unattached towards our own senses, it can be put on the right path to reach calmness and steadiness. The mind has one good virtue. If it likes something it does not want to go away from it. Therefore one should strive to make it like the happiness of residing in the Self.

One who is not unattached to his senses and not used to make sincere efforts towards one's goal, it is certainly a difficult task. A man who is not accustomed to yama, niyama, Pranayam and other yogic activities nor he tries unattachment to the senses, but allows himself to be immersed in sensual pleasures like a fish in deep waters, how can he make his mind give up restlessness? You try your own ways and means to make it steady and stop its wanderings, and we will see how it cannot be restrained. Do you think that measures mentioned in yogic practice are all falsehoods? You have to accept that your efforts are not adequate and should strive with more diligence. The principle of yogic practices is to control the restlessness of mind and reach the higher stages of the mind in concentration. Arjuna said, Oh Madhusudan what you say is correct that the power of yogic practice can over power the uncontrollable mind. We never understood this point well and put before you the view that the mind in unrestrainable. Oh Purushottam because of your benevolent talk, we now come to understand the attainability of the yoga.

अर्जुन उवाच -

अयतिः श्रध्दयेपेतो योगात्चलितमानसः ।
अप्राप्य योगसंसिद्धि कां गतिं कृष्ण गच्छति ॥३७॥
कच्चिन्नो भयविभ्रष्ट श्छिन्नाभ्रमिव नश्यति ।
अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥३८॥
एतन्मे संशयं कृष्ण छेतुमर्हस्य शेषतः ।
त्वदन्यः संशयस्यास्य छेत्ता नह्युपपद्यते ॥३९॥

Arjuna asked -

Oh Krishna, a man who has faith but not yet gained control over himself and being unable to curb his mind straying away from yoga, fails to accomplish success in yoga. What destination such a man can reach in his life ? (37).

Does such a man who has lost both the yoga as well as the worldly objects, oh Krishna not perish like a thin piece of cloud broken away from the main body, being without any hold and bewildered on the path towards the Eternal ? (38).

Oh Krishna, nobody has the ability to dispel this doubt of mine completely nor there is a possibility of getting anybody to remove this doubt other than yourself. (39).

Sant Dnyaneshwar explains -

Arjuna says, Oh Lord, one more doubt arises in my mind and nobody else will be able to dispel the same. Please tell me if a man full of faith and devotion to reach liberation but without the right means gets trapped in the middle, being unable to remain unattached to his senses, neither he reaches the goal of liberation nor fulfill his worldly duties before the end of his life perishes like a thin piece of cloud which neither can give rain or last longer than a few moments. Such a man who misses both the aims of life but still does not give up the devotion to God, what destination will he reach?

श्री भगवान उवाच -
पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते .
नहि कल्याणकृत् कश्चित दुगर्तिं तातगच्छति ||४०||

Oh Parth, there is no destruction for him in this world nor the world beyond, because a man engaged in good deed never comes to grief. (40).

Sant Dnyaneshwar explains -

Oh Parth, one who aspires for liberation, where else will he go? A man who does not succeed in the first attempt due to something, has to allow for a stoppage and rest for introspection to prepare for a renewed effort. The happiness he gets in this rest period is not available even for gods. If he had made a concerted and adequate effort in the first attempt itself, he would have reached the destination in time in the same life. Though he had to undergo a stoppage and rest, the final destination remains assured, eventhough at a later moment.

(To be continued)

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When we are in good health we all feel very real, solid, and permanent, and this is of all our illusions the most ridiculous.

— Evelyn Underhill

God is near us, but we are far from him. God is within, we are without, God is at home, we are in the far country.

— M. Eckhart.

To give all for Love is a most sweet bargain.

— Evelyn Underhill.

Śankarācārya's Laghu-vākya-vṛtti

Śankarācārya wrote commentaries on some Upaniṣads and some other works like Brahmasūtra, and exposed there in his philosophy of Monism alone (Kevalādvaiṭa). To understand this philosophy of his, after studying these elaborate and extensive commentaries, needed great efforts and long time. Moreover that was possible for a few intelligent persons only. Keeping in mind this matter, Śankarācārya wrote some small books, so that spiritual aspirants after studying them will easily come to know his philosophy. Among such works of his, there is one book named Vākyavṛtti consisting of 53 stanzas. But thinking that this work would be felt extensive by some men, Śankarācārya , it seems, wrote a small tract called Laghu-Vākya-vṛtti consisting of only 18 verses in Anuṣṭubh metre. This short work is selected here for translation and explanation.

Meaning of the title Laghu-vākya-vṛtti :

The word vṛtti in Sanskrit language has many meanings. One of them is explanation or elucidation. This meaning of the word vṛtti is proper in this title.

The word 'vākya' (sentence) in the title here stands for one of the great sentences (mahāvākya) mentioned in the Upaniṣads. Some of the great sentences, occuring in the Upaniṣads are :- Prajnām Brahma (Consciousness/ Sentience is Brahman) (Aitareya Upaniṣad 5.3). Ahaṁ Brahmasmi (I am Brahman) (Bṛhudaraṇyaka Upaniṣad, 1.4.10.6,8,7). Ayāmatmā Brahma (This self is Brahman) (Māṇḍukya Upaniṣad, 2). The essence or purport of the meanings of these four sentences is :- The so called individual soul (jiva) in its real nature is Brahman the ultimate reality, individual soul is the same as or is identical with Brahman. Some sentences out of these four sentences, have been explained by Śankarācārya in his book Vākya-vṛtti. But in the Laghu-vākya-vṛtti, Śankarācārya elucidate, only one great sentence namely Ahaṁ Brahmāsmi (I am Brahman).

The word 'Laghu' has been inserted in, the title because the explanation of that sentence is very short.

Thus the title Laghu-vākya-vṛtti means a short work that contains explanation of the (great) sentence (namely Aham Brahmāsmi).

Philosphical Background of Laghu-vākya-vṛtti

For correct understanding of the explanation of the sentence I am Brahman in Laghu-vākya-vṛtti, it is necessary to take into account the philosophical[1] background which can be given as follows :-

While we are living in this world and are taking part in worldly affairs, we in order to denote ourselves usually use the words like 'I, we, me, us, my, our, and so on. e.g. I am tall, we are busy, and so on. Further our worldly dealings take place with the help of our bodies and senses. Moreover, everyday, we pass through three states namely waking, dream and sleep. Our worldly business goes on the basis of I, me and mine, But normally in our life we never think of finding out who this I is. Now if we will try to do so, we will come to know:- The external world, with all its objects which are objects of our knowledge are not 'I'. The body and the sense organs, also are not 'I', because we distinguish between them by saying 'my body' and 'my senses', where the 'I' on the one hand is separate from the body and the senses. Similar thinking process further convinces us that neither the mind nor the intellect is this 'I'[2].

In worldly dealings, we know the knowable things by means of knowledge like perception, inference, etc. But none of these instruments of knowledge are capable to yield the knowledge of the 'I', for this 'I' has no visible form. Still there is the constant awareness that 'I am'. Nobody says 'I am not'. Further the awareness of the 'I' is self-luminent and self-knowable; the knowledge of 'I' does not depend on other things. It is therefore clear that this 'I' cannot be non-sentient/ non-intelligent / non-consciousness. For a non sentient thing is aware neither of itself nor of other things. But this 'I' is able to secure the knowledge of external things in the world, the body etc. as well as of itself. Further, this 'I' is present in the three states namely waking, dream and sleep. Thus this 'I' is of the nature of knowledge / consciousness / sentience; it is pure intelligence; it is not related to any particular piece of knowledge. Thus this 'I' is objectless knowledge or pure sentience. And this very 'I' = pure knowledge is the Self (Ātman) or Brahman, in the philosophy of Śankarācārya. In other words this 'I' that is divested of all things like body, etc. that is pure knowledge not referrring to any object, that is self-luminuous and self-evident is the Self (Ātman); its knowledge does not require or does not depend on[5] any other thing; it is Brahman[6] itself.

From the point of view of an individual (vyaṣṭi), this pure knowledge / sentience / Self resides in the body. Now the self that has the limiting adjuncts (upādhi) of the body, etc. is called the Inner[7] Self (Antarātmā, pratyagātma). Thus there can be used the equations 'I = aham = pure knowledge) sentience = Inner Self'.

Now this Self exists; therefore it is existent (sat); it is of the nature of knowledge / consciousness; so it is sentient (cit); and the self that is existent and sentient is of the nature of bliss (ānanda). Thus this Self (Ātman) is existent, sentient and bliss.

In Śankarācārya's philosophy of Monism-alone, some times, Brahman is said to be the ultimate reality. This Brahman is one alone (ekameva), without a second (advaya, advitīya), and existence-sentience joy. And as seen above, I = Inner self=Antarātman is also existence-sentience-joy. Naturally, Ātmā and Brahman cannot be different. This means that the 'I' = the Inner self is the same as Brahman itself; hence : I am Brahman.

The above equation namely I=Brahman is quite true from philosophical point of view. But what happens in the worldly life and dealings is : In the human body there is the inner sense (antaḥkaraṇa) which becomes four fold as per its function namely manas, citta, ahankāra and buḍdhi. Sometimes egoism (ahaṇkāra) is subsumed[10] in mind and citta in Buḍdhi. Now there is reflection (chāyā, ābhāsā, pratibimba) of the Inner self in the buddhi; It is called bodhābhāsa or cidābhāsa. Due to this reflection, the Buḍdhi appears in two ways[11] - egoism and inner sense. Further due to this reflection of sentience the buddhi; appears as if it is conscious; i.e. the two aspects buddhi and egoism appear as if they are sentient, (This reflection of cit in buddhi is called bodhābhāsa in Laghuvākya-vṛtti and cidābhāsa in other works of Śankarācārya). Then there takes place identification between cidābhāsa and ahaṇkāra, and identification of ahaṇkāra with the witnessing Inner Self through cidābhāsa. And due to this egoism (ahaṇkāra), the cidābhāsa who is nothing but the individual soul thinks itself to be the agent of actions and the enjoyer of fruits of actions, and then is caught in the web of births, deaths and rebirths. But the pure witnessing sentience / Inner Self remains aloof or different from cidābhāsa / individual soul. But this fact is not generally understood in day to day business in the world. So in order to enlighten the individual soul about the real fact that he is the same as Brahman, the works like Upaniṣads and the spiritual teacher tell him "You are Brahman" (Tattvamasi) knowing this, the spiritual aspirant is to reflect over that statement (manana), and he has to directly experience or realise this identity, through deep constant meditation (nididhyāsa). So first of all the spiritual aspirant has to know the 'I' is different from external things, his body, senses, mind, ego, and intellect. Then thinking about this, he is to constantly contemplate on the real nature of the 'I', and then to realise that he (='I') is Brahman (Aham Brahmāsmi). When there is this realisation, he becomes freed from the cycle of birth and rebirth, in this very life (jīvanmukta); his grief in this empirical life is destroyed fully and absolutely, and after death he becomes fully free (vidha-mukta) from the shackles of worldly life.

Subject matter of Laghu-Vākya-vṛtti

The contents of Laghu Vākya vṛtti can be summarised as follows :-

Knowledge / Sentience (=the inner self) illumines the three bodies namely gross, subtle, and causal (kāraṇa). The reflection of this sentience fallen in the intellect is bodhābhāsa (that is the individual soul). The latter becomes the agent of merit and demerit, and becomes subject to the wheel of birth and death. Pure knowledge / sentiene is quite different from the bodhābhāsa (St-I-3). That which illumines the individual soul's three states namely waking, dream and sleep is this pure knowledge. The intellect, the various thoughts that come in and pass away from the intellect and the objects of these thought, are illumined by Sentience which is quite distinct from the intellect, thoughts etc; yet it is the sentience that underlies or is associated with the various thoughts (vikalpa) in the intellect (verses 5-8). The thought in the intellect are constantly changing; and the sentience which is devoid of thought is clearly understood in the intervening time between two thoughts (St 9-11). This intervening period devoid of thought is to be increased, by checking or stopping the thoughts (Verse 12). Soul (jīva) is associated with the thoughts. Brahman is devoid of thoughts. When the thoughts fully cease, the individual soul is itself Brahman that is without thoughts. This fact is explained by the sentence "I am Brahman" (Verse 13). A spiritual aspirant has to make efforts to become without thoughts and thus to realise his oneness with Brahman (Verses 14-17). The man who is merged in the experience that the 'I' (=Self) is Brahman becomes fulfilled in everyway (kṛtakṛtya), and becomes fully freed and identical with Brahman after death (St. 18).

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Now is given the Sanskrit text of Laghu Vākya vṛtti, its, translation with explanation.

स्थूलो मांसमयो देहो सूक्ष्मः स्याद्वासनामयः।
ज्ञान-कर्मे द्रियैः सार्धं धी-प्राणौ तच्छरीगौ ॥१॥

The gross body is full of flesh; the subtle body is full of impressions. Intellect and vital breaths along with senses of knowledge and action reside in that (subtle) body (1).

Explanation : A human being has three[13] bodies. Out of them two bodies are described in this stanza.

Flesh is one of the constitutent elements of the gross body. Due to predominance[14] of the flesh, it is here called 'full of flesh.

The subtle body is also called Liṅgaśarīra. All impressions of past and present life are stored in this body. Hence here it is called 'full of impressions.'.

This subtle body is constituted by seventeen factors namely five senses of knowledge, five organs of action, five vital breaths, mind and intellect. Eyes, ears, nose, skin and tongue are the five senses of knowledge. Hands, feet, speech, organ of creation and anus are the five organs of action. Prāṇa, apāna, vyāna, udāna and samāna are the five vital breaths.

Śankarācārya in this verse is using the word 'dhi' i.e. buddhi in a double sense namely mind (manas) and intellect (buddhi). Mind is of the nature of thoughts coming and going. In this work, Śankarācārya employs the word 'vikalpa' only, and attributes the thoughts (vikalpa) to the buddhi, as he understands buddhi in the sense of mind as well as intellect (see verses Nos. 7,9). So the word 'dhi-pranṇāu' in the text stands for mind, intellect and vital breaths. Thus the subtle body consists of five senses of knowledge, five senses of action, five vital breaths, mind and intellect.

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अज्ञानं कारणं साक्षी बोधस्तेषां विभासकः ।
बोधाभासो बुद्धिगतः कर्ता स्यात् पुण्यपापयोः ॥२॥

Ignorance is the causal body (kāraṇa). Knowledge (bodha) is the witness, and it illumines (all) those (three bodies). The illusive reflection of knowledge fallen in buddhi is the agent of merit and demerit (2).

Explanation :- This stanza speaks of causal body, pure knowledge and its reflection in the intellect.

Ignorance is the cause of the illusory appearance of the universe. This can be illustrated thus: If a conch fallen on sand is not recognised as a conch, it appears to be a piece of silver. Thus the ignorance of the conch becomes the cause of the illusory appearance of silver on the conch. So also ignorance of a rope in dim light becomes the cause of illusory appearance of a snake on the rope. Likewise the ignorance of Brahman becomes the cause of illusory appearance of universe on Brahman, in the macrocosm. In microcosm i.e. in human body, ignorance of the sentience / Inner Self becomes the cause of the gross, subtle bodies, egoism etc., and hence is called the causal body. The word 'kāraṇa' in the above mentioned verse stands for causal body.

Knowledge / Sentience / Inner Self, though it is staying in the limiting adjuncts of the three bodies, is quite different from the latter. Objectless pure knowledge is the nature of the Inner Self. This pure knowledge is the witness of all the three states of waking, dream and sleep. It illumines the three bodies and the three states. Witness is one who not doing anything sees everything. Just as the sun remaining aloof from the world and illumining the world is the witness, of everything in the world, so also this Inner Self or Sentience.

Just as there is reflection of the face in a mirror, so also there is reflection of knowledge in the intellect. It is called 'bodhābhāsa' (illusory reflection of knowledge) in this verse, and is called 'cidābhāsa' in other works of Śankarācāya. Just as the face reflected in the mirror falsely appears like the face, so also the reflection of knowledge / Inner Self appears like the Inner Self.

The Inner Self / knowledge being the witness never does anything. But its reflection in the intellect identifies itself with the body, etc., and becomes the agent of merit and demerit. In other words this bodhabhasa i.e. the individual soul through egoism becomes the agent of good and bad actions.

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स एव संसरेत् कर्मवशाल्लोकद्वये सदा ।
बोधाभासाच्छु द्ध बोधं विविच्यादतियत्नत ॥३॥

That (bodhādhāsa, individual soul) alone, being subject to the (power of) actions transmigrates into two worlds. A spiritual aspirant should, with great efforts, distinguish Pure knowledge from bodhābhāsa (3).

Explanation : The bodhābhāsa or individual soul through egoism thinks that he is the body, etc., Hence the actions performed by the body, etc. are supposed by him to be his own. Thus the bodhābhāsa becomes the agent of actions (See Verse No. 2), and hankers after the fruits of those actions. Now he has to take birth again and again in order to enjoy the fruits of those actions whose fruits he was unable to enjoy in one birth. Thus he becomes subject to transmigration i.e. subject to the wheel of births and rebirths.

An individual's birth takes place as per his action. That is why good actions / merits lead to this birth in heaven, etc., and bad actions / demerits lead to his birth in hell, etc. Thus due to good and bad actions, he transmigrates in two worlds namely upper world (like heaven etc.) and neither world (like hell, etc). This transmigration in two worlds is his samsāra i.e., cycle of births and deaths.

Really speaking, the bodhābhāsa and the bodha the first the reflection in the intellect and the second the reflected are two different things. But in worldly life, due to egoism, the distinction between them is not understood. In practical worldly life, it is easy to differentiate the face from its reflection in a mirror; but it is difficult to realise the difference between bodhābhāsa and the bodha. One has to make great efforts to fully understand their difference. The knowledge of the 'bodha' is necessary to gain release from this mundane life. Hence a person, in order to understand the difference between the two, has to think thus :- Bodhābhāsa being an illusory reflection of bodha is not ultimately real: due to egoism it becomes the agent of actions, and transmigrates. On the contrary the bodha / Inner Self is real; it is witness; it does not perform any actions; it is not subject to birth and death; it underlies the bodhābhāsa. Thus by constant effort of thinking, a spiritual aspirant is to clearly know the distinction between bodhābhāsa and bodha.

The bodhābhāsa / the individual soul, in worldly life, passes through three states namely waking, dream and sleep. Now, one has to know that the pure bodha / Inner Self is the witness in these three states. This is pointed out in the next verse No. 4.

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जागर - स्वप्नयोरेव बोधाभास-विडंबना ।
सुप्तौ तु तल्लये बोधः शुद्धो जाड्यं प्रकाशयेत् ॥४॥

There is Viḍambana of bodhābhāsa in (the states of) waking and dream. But in(the state of) sleep on the other hand, when there is merging of that (bodhabhasa) the pure knowledge illuminates the non-sentience(4).

Explanation : In the waking state, the gross body and the sense-organs are active. In this condition, there is awareness of external things, and the bodhābhāsa is the agent of various actions and the enjoyer of different fruits of action (see verse No. 2). In the dream state, the gross body and the senses are inactive; but the mind / intellect complex is working; the bodhābhāsa does something i.e., imagines some things and enjoys the imagined things. In these two states, the bodhābhāsa appears to be the knower, the agent of actions and the enjoyer of various things; but this supposition is deceit (viḍambana); for bodhābasa is false; it is mere illusive reflection of pure bodha; hence his activity is merely false; for anything apart from bodha is illumined by pure bodha and hence is depending on bodha, for its illumination (paraprakāśaka) (see verse No.2). Hence it is quite clear that in the states of waking and dream, bodha alone and not bodhābhāsa is the illuminator.

When the states of waking and dream are absent, there is the state of sleep (supti, suṣupti). In this state, the gross body, the senses, and the mind-intellect complex are absent; in the absence of intellect, there is no bodhābhāsa in this state. In the state of sleep, the bodhābhāsa is merged; hence there cannot be any knowledge like that in the waking and dream-state; hence there is said to be absence of knowledge i.e. ignorance in the state of sleep. This absence of knowledge or ignorance is called jaḍya in this verse. Now the important point is :- This ignorance is witness and illumined by pure bodha. In other words Bodha / Inner self illuminates the ignorance, is aware of the ignorance in the state of sleep. This can be proved thus :- A man after getting up from sleep says, 'In sleep, I was not aware of anything, I did not know anything.' This is his memory of what happened in sleep. Memory has a reference to previous knowledge. So the memory of ignorance refers to the knowledge of ignorance in sleep. Now this knowledge of ignorance in sleep is done to the witnessing bodha[23] Inner self.

Thus in all the three states of an individual soul, Bodha/ Inner Self alone underlies or is responsible for knowledge in those states.

Notes :

1. In stating this philosophical background I have quoted from some other works of Śankarācārya.
2. For the distinction of the 'I' (=Self) from body, senses, mind, intellect, etc., See Śankarācārya's Tattvopadesa, 2-13.
3. Descartes the French philosopher argued. (gita ergo sum I think therefore I am). But this is not correct, according to Śankarācārya. For the first is : I am, therefore I think. If 'I' were not there, who would have been able to think?
4. यो ऽ यमात्मा स्वयंज्योतिः पंचकोश - विलक्षणः । अवस्था-त्रय-साक्षी सन् निर्विकारो निरंजनः ॥ विवेकचूडामणि, २१३.
5. ततः स्वयंज्योतिरयं चिदात्मा न ह्यात्मभाने परदीप्त्यपेक्षा । (सर्ववेदांत सिद्धांतसार संग्रह); चिदेव सत्यंपरमार्थ-रूपम् । (स्वात्मप्रकाशिका, १९)

6. अयमात्मा ब्रह्म ।

7. चैतन्यं व्यष्टयवच्छिन्नं प्रत्यगात्येति गीयते । सर्वविदान्तसिद्धांत संग्रह, ३१९

8. स्वभाव : सच्चिदानंद-नित्य-निर्मला त्यनं : । आत्मबोध, २४

9. ब्रह्मैवाहं समः शांतः सच्चिदानंदलक्षणः । अपरोक्षानुभूति, २४

10. अंतःकरणं नाम मनो बुद्धि चित्तं अहंकारश्चेति । चित्तस्य बुद्धौ अंतर्भाव : ।

11. चिच्छायावेशतो बुद्धौभानं धीस्तु द्विधा स्थिता । एकाहंकृतिरन्या स्यादन्तः करण रूपिणी।। वाक्यसुधा, ६

12. e.g. अद्वैतानुभूति, ४४, ५६, ५७ स्वात्मप्रकाशिका, ३६.

12-A छायाहंकारयोरैक्यं तप्तायः पिण्डवन्मतम् । वाक्यसुधा, ७; अहंकारस्य तादात्म्यं चिच्छायादेहसाक्षिभिः ॥ वाक्यसुधा, ८.

13. There are mentioned three bodies the philosophy of Monism alone. Sometimes a fourth body called 'Mahakaraṇa,' is also mentioned. see:- स्थूलशरीरस्यानलिंगशरीरं च तस्यानाः। कारण मस्याप्यन्तस्ततो महाकारण तुर्यम्॥ प्रबोधसुधांकर, ११०

14. The gross body is made up by five great elements, namely ākāśa, air, fire, water and earth. Hence it is sometimes called 'Pañcabhautika deha' It is also called 'Annamaya Kosa', as it is born from and grows with the help of food see:- स्यात् पंचीकृत-भूतोत्थो देहः स्थूलः अन्नसंज्ञकः। (पंचदशी, १०३४); स्थूल शरीरं अन्नमय-कोशः । मातापितृभ्यां अन्ने भुक्ते सति शुक्रशोणिताकारेण परिणतं, तयोःसंयोगादेव देहाकारेणपरिणमते । (आत्मानात्मविवेक, ६७).

15. सूक्ष्मशरीरं नाम अपंचीकृत-भूत-कार्य सप्तदशकं लिंगम् । सप्तदशकं नाम ज्ञानेंद्रियाणि पंच कर्मेंद्रियाणि पंच प्राणादिवायवः पंच बुद्धिर्मनश्चशजी। (आत्मानात्मविवेक, ४४).

16. This subtle body contains three sheaths (koas) namely प्राणमयं कोश, मनोमय कोश, विज्ञानमयकोश.

17. संकल्प विकल्पात्मकं मनः।

18. The causal body is called. आनंदमय कोश Thus, these three bodies stand for five sheaths namely अन्नमय, प्राणमय, मनोमय, विज्ञानमय and आनंदमय. They are called sheaths because like sheaths they cover the Inner Self who is different from the three bodies. (आत्मा नाम स्थूल-सूक्ष्म-कारण-शरीर-त्रयं-विलक्षणः पंचकोषव्यतिरिक्तः अवस्था त्रय-साक्षी सच्चिदानंदस्वरूपः। आत्मानात्मविवेक, ३७

19. कारणशरीरं नाम शरीर-द्वय-हेतुः । (आत्मानात्मविवेक, ५५), अस्यापीयमहंकारादि- कारण त्वात् कारण शरीरं, आनंदप्रचुरत्वात् कोशवत् आच्छादकत्वात् च आनंदमयकोशः सर्वोपरमत्वात्, सुषुप्तिः अतएव स्थूल-सूक्ष्म-शरीर-प्रपंच-लय-स्थानं इतिच उच्यते। (वेदांतसार).

20. साक्षी बोधरूपः। विवेकचूडामणि, २१२.

21. मुकुरस्थं मुखं यद्वन्मुखवत् प्रथते मृषा । बुद्धिस्थाभासकस्तद्वत् आत्मवत् प्रथते मृषा॥ अद्वैतानुभूति, ६३

22. द्रष्टा श्रोता वक्ता कर्ता भोक्ता भवत्यहंकारः । स्वयमेतद्विकृतीनां साक्षी निर्लेप एवात्मा॥ सर्वविदांत सिद्धांतसार संग्रह, ६०३.

23. सौषुप्तिकस्य तमसः स्वयमेव साक्षी भूत्वात्रं तिष्ठति सुखेनच निर्विकल्पः। (सर्वविदानसिद्धांतसार संग्रह, ६०३)

24. ज्ञानमेकं सदा भाति सर्वास्थासु निर्मलम् । सदाचारानुसंधान, ३१

(To be continued)

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> *Some persons when they offer prayer of quiet, falsely imagine that soul remains stupid, dead, and inactive. But unquestionably it acteth therein, more nobly and more extensively than it had done ever before.*
>
> *— Madame Guyan*

SPENCER - THE SĀMKHYAS, SIDGWICK, PAI

Herbert Spencer (27th April 1820 - 8th Dec. 1903) is a great British philosopher and the second founding father of Sociology[1]. He has written[2] on various subjects like evolution, ethics and corresponded with Rastra Kavi Govinda Pai[3] (23rd March 1883 - 6th Sept. 1963) and some other eminent personalities. The basic objective of this paper is to invite the attention of the scholars to three pieces of rare information about Spencer, Viz; striking similarities between the evolutionary doctrines of Spencer and the Sāmkhyas[4]; the meeting point in the ethical philosophies of Spencer and Sidgwick; and the interesting correspondence that took place between Spencer and Govinda Pai.

Evolution is a gradual process by means of which the hidden potentialities become manifest or unfolded. Dr. Brajendranath Seal[5] shows how the Sāmkhya idea of Evolution closely resembled that of Spencer. Evolution, said the Sāmkhyas, was differentiation in integration. In other words, "the process of Evolution consists in the development of the differentiated (वैषम्य) within the undifferentiated (साम्यावस्था) of the determinate (विशेष) within the indeterminate (अविशेष) of the coherent (युतसिद्ध) within the incoherent (अयुतसिद्ध) This, according to the author, comes remarkably near to the modern idea of Evolution. And even though the Sāmkhyas did not formally enunciate a law of that kind in so many words, the thought underlay the whole of their philosophy that, as Dr. Seal puts it, "increasing differentiation proceeds *pari passu* with increasing integration within the evolving whole, so that by this two-fold process, what was in incoherent, indeterminate, homogenous whole evolves into a coherent, determinate, heterogeneous whole'' (Ranade 2001: 85-86).

Henery Sidgwick (31st May, 1838 - 29th August, 1900) was an English Philosopher. In Philosophy Sidgwick followed the Utilitarianism of J.S. Mill (1806-1873) and adopted the ethical principle known as the categorical imperative from Immanuel Kant (1724-1804) - a great German philosopher. He drew the views of both men for his major work, *The Methods of Ethics* (1874) (*Vide* for the details *The New Encyclopaedia Britannica* 2002:783) Sidgwick makes a number of points worthy of consideration, as far as ethical philosophy is considered that it is not possible to do full justice to them all. Prof. R. D. Ranade (1959:131-32) - a great mystic philosopher selects one item of his ethical discussions, that is where Spencer and Sidgwick meet and where Indian thinkers either agree with them or criticise them. Spencer speaks about relative ethics and absolute ethics. We are always living in the domain of relative ethics, he says. Absolute ethics transcends us altogether and our practical life should be a combination of these two aspects, namely the relative and the absolute. As a consequence, Spencer tells us that no truth speaking is desirable in a community of cannibals, the treacherous and the unscrupulous. Truth speaking has no value at all in these bad surroundings, although in itself it deserves to be regarded as a great ethical virtue. Sidgwick follows suit .... No truth-speaking, he says, should be allowed with children, madmen, invalids, people in a mortal condition, enemies, robbers or even with advocates who ask questions which they have no right to ask.

It is rather surprising to note how even such profound scholars like Spencer can be elusive at times. The following funny anecdote related by R. K. Prabhu (1965-161) on the correspondence between Rastrakavi Govinda Pai and Herbert Spencer illustrates this.

Rastrakavi Govinda Pai had written a letter to the great British Philosopher, Herbert Spencer, in which he had ventured to inform the latter that Madame H. P. Blavatsky, founder of the Theosophical Society, in her work 'Isis Unveiled' (or was it "Key to the Secret Doctrine?," had expressed views which in several cases were similar to those which Herbert Spencer had expressed in his works, while she differed from him in certain other respects and the Poet had gone on to ask the philosopher whether he had noticed this fact and if he had not, then would he not read Blavatsky's work in question so that, if she was right, he might revise his views? The Poet showed to me the reply he had received from the illustrious philosopher. It was to the effect that he was thankful to the Poet for telling him that Madame Blavatsky held many views which tallied with his own but as regards the other views of the lady which did not agree with those held by him, perusal of her book would not be of any use to him, as at his advanced age, he would not be able to revise his views. So, whether Mme. Blavatsky agreed with him or not, it was unnecessary for him, he said, to read her book. The poet had a hearty laugh at himself at the clever way in which the veteran British philosopher had turned the tables on him. One wonders whether among the papers left behind him by the Poet there are any other precious documents like the letter of Herbert Spencer. If there are, they should see the light of day as early as possible.

From what has been said above it becomes evident that the first two pieces of information are of utmost importance to those who would like to compare Spencer's evolutionary theory and ethical philosophy with those of others; and the third one correspondence between Spencer and Pai not only mirrors the elusive nature of former but also the significance of collection and preservation of personal documents like letters of eminent figures for further investigation and analysis.

NOTES :

1. The first founding father of Sociology is Auguste Comte (19th Jan. 1978 - 5th Sept. 1857).
2. Spencer began his career as a Railway Engineer and later he shifted to journalism by becoming the editor of "The Economist" and he finally decided to earn his living as an independent writer. Some of his important works are : *Social Statics, Synthetic Philosophy* (10 volumes). *First Principles, Principles of Biology, Principles of Psychology, Principles of Sociology, Principles of Ethics* (1879-93), *The theory of Population, The Universal Postulate, Education-Intellectual, Moral and ethical, Man Versus the State, Autobiography.* In some of the above works, Spencer describes social evolution as a phase of natural evolution.
3. Govinda Pai knew twenty two Indian and Foreign languages and collected nearly 5000 books from about 36 different languages. He was the first receipent of Rastra Kavi award from Karnataka in 1949. He has to his credit a number of poems, prose writings, dramas and translations.
4. The Sāmkhya system of Indian Philosophy posits two sorts of reality, immaterial *(Purusha)* and material *(Prakriti)*. Kapila Muni is the founder of this system of philosophy.
5. Dr. Seal (1864-1938) taught philosophy at Calcutta

University. He became the Vice-Chancellor of Mysore University in 1917. He played a crucial role in introducting Social Philosophy, Social Psychology, Sociology in some of the Indian Universities. He is known for his comparative studies. Some of his important works are : 1) *Race Origins: Fundamental Considerations Touching the Physical Basis of Race* (1911); ii) *The Positive Sciences of the Ancient Hindus* (1915).

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As God is boundless in giving, so the soul is boundless in receiving.

— Evelyn Underhill.

True auditions are usually heard when the mind is in a state of deep absorption without conscious thought, that is to say at the most favourable of all moments for contact with the transcendental world.

— Evelyn Underhill.

Alternative Way of Understanding Indian Philosophy: A Preliminary Attempt

In India, philosophy is called *'Darsana'*, the literal meaning of which is 'to see'. To see is to perceive the reality. It is not just seeing the obvious that is given to senses, but it is the inner insights and implied depths of objects of knowledge. To see is the first step on the way for the quest for knowledge. Darsana depicts the philosophizing activity of India more accurately than any other term. Different systems of philosophy in India are different attempts to see and understand the reality or the ultimate, be it matter or spirit. Further, the acceptance of perception as the source of knowledge and also as the basic ground of all knowledge by all the systems of philosophy exposes the fittingness of the term Darsana to Indian Philosophy.

Now if Darsana or Indian Philosophy is an attempt to see and understand the reality, then what is the role of Vedas in Indian Philosophy? How to understand the attempt of Orthodox schools of Indian Philosophy in perceiving and understanding the reality? Vedas being the earliest literature of India tried to perceive and understand the ultimate reality. They make an attempt to understand the nature that is around them by explicating the in-built depths of the nature. They explicate the overpoweringness of the nature and man's need to live in harmony with nature and while wondering at its greatness praising it to let them live in harmony with it. Thus, Vedas make an attempt to expose the world around; its insights, depths, with epistemological understanding and metaphyscial background. Vedas are said to be *apaurusheyas* or authorless literature, in order to enunciate the eternality of the knowledge preserved in them. As the literature produced by an infinite being is subject to the limitations of space and time Vedas are said to be authorless and hence above all limitations. Vedic hymns are, however, ascribed to seers. These seers are said to have heard the hymns or they are revealed to the seers who preserved them for the future generations. This justifies the label *sruti* to depict the Vedic texts. It is interesting to see, in the context of defining Indian philosophy as Darsana, as the Vedas are said to be of *sruti* tradition. In other words, how to reconcile the 'Darsana' which is to see with the Vedic knowledge which is heard. They are two possible ways in which the problem can be dispensed. 1. if we understand hearing also as an aspect of perceiving or 2. if the knowledge preserved in Vedas can be tested by experience or perception. In its broadest sense, perception (Darsana) includes hearing also. However, in the present context the explanation may not be able to provide a substantial answer. Though the Vedic knowledge is revealed to and heard by the seers, it is according to Sankara, rational and testable. The knowledge that is preserved in the Vedas is not the knowledge that is away or different from the human experience. One can test it through his experience. Though seers have heard them, the knowledge of the Vedas help the people to see the reality through them. They provide a way to perceive and understand the reality.

With this background let us understand the *astica* and *nastica* distinction in Indian Philosophy. Astica or Orthodox darsanas are those which accept the authority of the Vedas in perceiving the reality. These darsanas accept and understand the reality through Vedas. And nastica or Heterodox darsanas try to perceive and understand reality independent of the Vedas.

Nastica school doesn't accept the authority of the Vedas and argue that the reality can be understood in the ways that are not prescribed by the Vedas. They challenge the view that Vedic thought is the only way to understand the reality. Orthodox systems attempted to understand the reality in terms of Vedic thought. Six Orthodox systems are six ways in which Vedic exposition of reality is interpreted or understood. They are the interpretations on the attempt made to understand reality. In this sense they are interpretative in nature. Whereas non-Vedic systems while denying the supremacy of Vedic method in understanding reality came out with innovative, original and creative methodology to understand the reality. From this perspective non-Vedic systems stand on par with Vedas whereas Orthodox systems belong to the secondary and interpretative literature, with their own credibility and innovations in interpreting Vedic texts.

This way of looking at Indian Philosophy will shift the concentration of the student of Indian Philosophy from Vedas to the ultimate reality and makes him understand that Vedic texts are only one kind of attempt. This view rejects the usually understood way that the philosophic tradition of India is solely based on Vedas (in either accepting or rejecting them).

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I heard flowers that sounded, and saw notes that shone.

— Saint Martin.

BEE AND THE LOTUS

(The Kannada Poem composed by the Saint of Nimbargi in Devanagari Script)

‘‘गुरुचरणकमलदल्लि भृंगनागो नी’

गुरुचरणकमलदल्लि भृंगनागो नी ॥प.॥
स्थिरविल्ल संसार नरजन्मदोळु बंदु । परतत्त्व तिळिदु साधुर
संगियागो नी ॥१॥ मौन हिडिदु मुद्रे बलिदु ज्ञान
ज्योतियोळगे नलिदु । स्वानुभवामृत सविदु निःसंगनागो
नी ॥२॥ मुप्पिन मुनिय पिडिदु वचन कप्पुगोरळ
काडसिद्धनिद्देडेगे होगि साष्टांगनागो नी ॥३॥

Be a bee at the lotus-feet of Sri Sadguru;
Born as a human like a bubble in the water,
Do Self-realise the Principle - Supreme
Then be in the company of the bless'd and saintly
And hum like a bee at the lotus-feet of Sri Sadguru.
Maintain epoch'e, set to a poise and concentrate,
Get immers'd and rejoice in Illumination - divine,
The ye partake and revel in Spiritual - Elixer,
And be detatch'd from the World - transient !
Come to be a bee at the lotus-feet of Sri Sadguru.
So resolutely follow the Word of Muni - Muppina,
Go to proximity of Kadasiddha, the blue throated one;
Prostrate in submission earnestly before Him
And be there as a bee at His lotus-feet;
Thus be a bee at the lotus-feet of Sri Sadguru

Transcreated by

— Prof. **Yashawanth Achar**

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Life

Life is a mirror, a wonderful one,
It is full of beauty, marvel and fun.
Do good to others you'll get the same,
Do something bad you'll get the blame
With kind words, you win a man's heart
You bring two hearts together, which are far apart
Feel the joy in cradling a baby,
Doing your job rather than sitting lazy.
Surely you will get a seat in heaven,
Enjoy the lives later, which number seven
But my friend I tell you this,
A piece of advice you please don't miss.
Commit something wrong, you'll later repent
But it'll be too late, the time will be spent.
One wrong move will lead you to misery,
A life full of pains thorns and drudgery.
It will lead you, to a place in hell,
With nobody for your sorrows to tell.
So I say life is a mirror, keep it clean,
Make it filthy, your image will never be seen.

- Harsh P. Shirahatti
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God and the Devotee

What is called 'Brahma' is attributeless, formless, unmanifest and not responsive to meditation. It has thus no form, no attribute (like Sattva, Raj or Tamas), no visible shape and is not amenable to intellectual thought. Mere devotion is unable to grasp or understand anything. Wordy descriptions leave one high and dry. If it were possible to understand it by words, those who are adept in religious and mythological discourses would have been realised knowers of Brahma. Just as reading a book on how to swim and to be able swim are different; to see a town on a map and to actually visit the town are different,similar is the case of having a knowledge by words only and to attain realisation of Brahma.

The path of imbibing the same in oneself through ceaseless deep study by intellect, understanding through the senses and inculcation of the same in one's behaviour in the world is obviously a difficult course of action.

In the twelfth chapter of Bhagwadgeeta Bhagwan Shrikrishna understands this difficulty of the aspirant and says that it is hardly possible to concentrate on something which is unmanifest. The mind cannot stabilise without seeing something tangible, imaginable or understandable before its mental screen. It is difficult even for yogis who are adept in meditation. One has to reach the unmanifest through the manifest which has some sort of form, colour or attribute. That is where the role of devotion enters in a man's life to help him and he prays that the omnipresent, omniscient and omnipotent almighty become benevolent, compassionate towards him inspite of his many unknowing mistaken deeds and appeals to Him only, as his only mother, father, brother and friend to look after him and show him the way. He is the only first and last refuge for him to approach. As in the case of Sant Meerabai or Ramkrishna Paramhansa or Gulabrao Maharaj, the devotee establishes a human relation as a lover, beloved or a friend in need with Him and seek His blessings, in prayers to manifest Himself before him. Though the devotee uses, the idol before him to concentrate, his real feelings and sentiments are addressed to the almighty all-pervading, All-powerful God Himself.

That's why Tukaram Maharaj says 'worshipping the stone, brass or the eight metal amalgam as just like a fool's play. The real cause is the emotional feelings towards God which wins you liberation, the threaded beads for chantings, the beaded chain round the neck, the oratory of the man giving discourses, the pride of learning of the Pandit or the pleasing songs of the singer of Bhajans are all of no use unless the feelings are from the heart pure and clean' These pure and earnest feelings wins the God. Devotional worship without these emotional feelings is nothing but physical or mental exercises.

The devotee with the real devotion becomes aware of God's presence. Therefore, Tukaram says with experience that he is with me whereever I go and makes me hold his finger to follow him. He is more affectionate than one's mother, is pleasanter than moonlight and more exalted in ecstatic love towards Him. God manifests Himself before Him and then the devotee can describe Him as he actually sees Him. Thus Tukaram Maharaj describes "Hari has appeared with all the ornaments, the conch, the whirling disc, the garland of pearls round his neck, the shining crown and earrings, the brightness of which ovewhelmed the light of the sun. The eagle which is his vehicle flaps his wings the sound of which reaches my ears saying "do not fear" "do not fear". The colour of his body is dark blue like the cloud his dress of Peetambar is so shining that its flashing light spreads all around. Tukaram says he's pleased that the seat of Hari in heaven has come to his house. "This is how Hari manifested Himself before Tukaram, as a consequence of his deepest devotion.

This manifestation of God in visible form whether it will be a small size like an idol, in human size or much bigger than human size or in an all pervading form, depends on the feelings and the imaginative powers of the devotee. We can get an idea of the same from the following stanza of Sant Dnyaneshwar. Dnyaneshwar comprehends God in the size a huge Shiva-linga, in which heaven is the upper sprout, the ocean is the flatter lower level and the divine cobra serpent which supports the three worlds as its founding level, thus the huge Shivaling pervades all the three worlds and is the form of God that appears manifest before Dnyandev. Dnyaneshwar worships this form utilising the rain from the clouds falling on shivling to become the consecrating sprinkling of water, the stars as flowers, the moon as the fruit, sun as the lamp of worship and his own Self as the sacrificial offering to please the God.

The huge all pervading Shiv-ling indicates the all-pervading greatness of Sant Dnyaneshwar's own Self. Such a huge form of manifestation may be beyond the endurance of capacity of ordinary men. In Bhagwadgeeta, the huge form that Bhagwan Shri Krishna manifested for Arjuna's satisfaction was beyond the endurance capacity of Arjuna. He was simply flabbargasted and beseeched Shri Krishna to come down to his normal human form. The same incidence is narrated by Swami Swaroopanand in his

Abhang Dnyaneshwari as "Arjuna beseeches Bhagwan how can I run with the wind, how can I embrace the sky, how I can play with the stormy waters of the ocean as if playing in the waters of a small river? I am scared, I cannot bear any longer, my only wish at this moment is that you should please become your normal self as quickly as possible.

Yashoda had a similar vision. Gurudeo Ranade saw the thousand eyed vison in 1920. Gurudeo Ranade, given to continuous meditation says with confidence that "the vision of God occupying the whole universe is always open to one who can see it" It's the highest reach of devotion in the human form. The devotee of human form of God first offers his all senses to God and then gains control of the same senses to worship the Formless.

The difference explained by Vinoba Bhave by saying "One who has devotion towards the form, the senses become the instruments by seeing the form of Hari, ears hear the mythological stories, the tongue utters the name of Hari, legs take one tour to religious tours, hands offer worships. Thus all senses are offered to God. To the devotee of the Formless, the same senses become obstacles and they need to be controlled, the objects of the senses are taken away and are kept under watchfulness of the mind. In both, the aim is the same. The senses should not be allowed to stray around as they like. The attributeless is approached by knowledge while the visible form through love. Namadeva says "Oh God, you are the female bird and I have come out of your egg. Please feed me through your beak." "You are my mother, dear and I am your young one save me from the world" "You are my mother, I am your child. Allow me to drink your own milk". Jani says "Oh Vithai

(Vithoba becomes Vithai) of Pandharpur, come to me." This type of devotion connects the devotee with the all powerful divinity of the universe.

Tukaram Maharaj is ever immersed in devotion to the form. He declares life long friendship with Vithal. He expects to be embraced by him, look at him with love laden eyes, hold his chin and enquire about his thirst and hunger, wipe his face with his peetambar, wave the worship lamp before his face with love. He beseeches the Lord to do something to show his love towards him.

To establish a relation with God in various ways is the essence of devotion to the form. Hearing, (श्रवण) Pronouncing (कीर्तन) his virtues, remembrance (स्मरण) washing the feet, (पादसेवन), applying scented oil or paste,(अर्चन) offering salulation, (वंदन) to be given to his service (दास्यत्व), friendship (मित्रत्व), open one's heart to him, (आत्मनिवेदन) are the nine types devotion to the form. For each form there is a scriptural technique to be followed. These types engender total love towards the Form, leading to true devotion. The name of God should remain as a remembrance in the mind like a continuous pouring of oil from a container unbroken by any unwanted straying thought. As breathing is continuous though one may not be aware it, likewise the name of God should continue to remain in the mind ceaselessly. Such a devotion leads one to the Formless and the knowledge of the Brahman. Once a person asked Shri Amburao Maharaj, "How long one should continue to take the name of God?" Amburao said smilingly, "At least as long as you are alive". He remarked that people get tired & then ask such questions. Similarly, Gurudeo Ranade was once asked at what stage of spirituality, one can give up taking the name of God? Gurudeo replied, "who will discard the source of so much energy and bliss?"

One certainly needs the blessings of God to attain Realisation. Arjuna said to Shri Krishna, "Though the sages described the form of God, we never believed in them, Nārad used to sing songs about the virtues of the Lord, but we used to enjoy his sweetness in the singing only. Even if the sun rises and the whole city is filled with light, the blind cannot see the light. Sage Asitdeval also used to sing the prayers of God, but my mind would be straying into some other thoughts. But now because of your blessings, I am able to know something about the true knowledge", Blessing are essential says, Dnyanadeva "When righteousness gets collected birth after birth and the saving becomes considerable, then only the name of Prabhu Ramachandra will appear on the tongue." "It is a fortune if the name of Vithal is uttered by the tongue" says Namdeva, Eknath says, "After gaining righteousness over lots of births, this Vithal showed his benevolence." Tukaram says, "Righteousness collected over scores of births gave us the fortune to become the slave of Hari".

When the devotee is oriented towards God alone, He looks after him with full care. The child in the womb cannot see its mother, but the mother takes all care of the child. For a person with knowledge, God treats him like a grown-up child, allows him to take responsibilities on his own, suffer the consequences, allows him to swim the sea on his own and when the time comes he lifts him upon his shoulders and puts him on the shore, says Gurudeo Ranade.

Many a time, a realised man also wants, to become a devotee. Dnyaneshwar describes such a person. As a matter of fact, a realised soul is already one with God. But he wants to feel the happiness of being a devotee and wants to please him also. The pair of devotee and God yearn to be each other and remain in the unique Bliss. For this purpose the realised devotee makes two parts of himself one the devotee and other the God. Sant Dnyaneshwar says "For the pleasure of being a devotee, the devotee undergoes a split into two to imbibe in himself the service of God. He worships himself as God but he does not show this secret to Yogis. The river Ganges meets the sea and the water gets mixed. The child becomes the mother and gives back all (to himself). This process of Ganges water pouring into sea and sea water getting mixed with it becomes a continuous process. Likewise the devotee and God exchanging roles for the good of the world and mutual bliss goes on continously. This is what can be called the ideal state of devotion and is called Parā Bhakti in scriptural terminology.

Unless one becomes God, one can neither know Him nor become one with Him. That's why it is said "Worship Shiva by becoming yourself Shiva" (शिवं भूत्वा शिवं यजेत्) . The highest goal is to become God & then worship God. In explaining why supreme devotion cannot be attained unless one attains Godhood, Sant Dnyaneshwar says, "When one has no Royalty in him, how can one say he is the king? It is mere hypocracy. Can darkness embrace the sun? That which is not sky cannot know what is sky. The seed called Gunja cannot become a gem because the gunja is used to weigh the gem. Therefore one cannot become a true devotee unless be becomes God. (How can he worship Him in this mere human body?) Bhagwad Geeta clearly says that unless one becomes God, one cannot reach perfect Realisation. Arjuna says "Oh Lord, you only can know yourself. Nobody else can know you. In such a case how could sages like Nārad attain Realisation?" Bhagwan replied that they reached Realisation through supreme devotion. This reply of the Lord throws light on what is called Para Bhakti. If one asks "who came to know whom between the devotee and the

God?" The only answer is "God came to know God". This is the climax of the many faceted devotional relation between God and the devotee.

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(Rendered in English from original Marathi by P. D. Dharwarkar)

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The mystics of all ages and countries have spoken the same language, as they are denizens of the same spiritual world. There are no racial, no communal, no national prejudices among them. Time and space have nothing to do with the eternal and infinite character of their mystical experience. These together constitute a band of Divine msicians, each contributing his own note, and all together producing a harmony that is wonderful.

P.T.G. in Hindi Lit.- P. 1 & 2,

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Complete effacement of ego is essential for the vision of truth. Every taint of individuality should disappear, if truth is to be known. There should be an elmination of all our prejudices and idiosyncracies.

- S. Radhakrishnan

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3. Swadhyaya by late Shri. V. C. Kelkar Edited and published by Shri Krishna S. Kelkar, Omkar Apartment, 178, Budhwar Peth, Tilakwadi, Belgaum.
4. Spiritualism, mind, yoga and religion in Indian Philosophy- by P.D. Dharwarkar, published by Minerva Press (Delhi, Miami, London 13, Palam Marg, Vasant Vihar, New Delhi - 110 057.

All mystics speak the same language for they come from the same country.

— *Saint - Martin*

When a philosopher talks about a spiritual experience he is neither a Hindu, nor a Muslim, nor a Christian. He is a citizen of the world and for the matter of that, a citizen of the spiritual world.

— *Gurudeo R. D. Ranade*

.... the mystical classics have neither birthday nor native land.

— *William James.*

Swami Swaroopanand Incarnation Of Sant Dnyaneshwar

Swami Swaroopanand was born at Pawas, a remote village in Western Maharashtra, on 15 Dec 1903. It is in the vicinity of district headquarters of alphanso-famous Ratnagiri. Located on the banks of river Gautami, it is adorned by panoramic beauty. 15 Dec 2002 marks the beginning of his birth centenary year. Swamijee was born in an ascetic and pious Godbole family. He was named Ramachandra by father Vishnupant and mother Rakhmabai. He was popularly known by his family name Appa for a long time.

He completed his primary education at Ratnagiri and secondary education at Aryan Education Society high school at Mumbai. The atmosphere there being conducive to his interests he devoted time to study Hindu scriptures.

He was however, greatly influenced by Lokmanya Tilak, Mahatma Gandhi and their Nationalist views and movements. At a very young age, he renounced sugar and tea. Thinking, that, this was not enough, he gave up his own education and started a school at Pawas in June 1922 while still in his teens.

At twenty years of age he was initiated in Nath Sampraday (Sect) by Baba Maharaj Vaidya alias Ganeshnath of Pune. This proved a catalyst to his pursuit besides channelising his spiritual quest. He combined extra-curricular activities of 'Swawalambanashram ' his school, with local social gatherings to get the villagers rid of evil traditions and infuse spirit of patriotism in them. However, on account of depleting strength, Appa had to close down the school in 1927.

He then moved to Pune, with last three students of his school, to help them continue their education. This also gave him an opportunity to pursue his degree, 'Wangmayvisharad', from Tilak College, Pune and to be in the company of his Sadguru more frequently. Pained at seeing his Guru read a soiled copy of handwrittten Dnyaneshwari, Swamijee took pains to copy this magnum opus of Sant Dnyaneshwar in his own handwriting and offer it to his Guru. Photo-print of this rare relic is ours to have as 'Swaroop Dnyaneshwari' at a nominal cost. I feel, that, this event was a precursor of what was to follow, with regard to his work in the field of poetic Marathi literature, by saints.

His joining civil disobedience movement and the jail term that followed disrupted his education once again. However, he took the sentence at Yerawada jail as a blessing in disguise and utilised most of his free time for meditation. In the jail he used to be popularly called "Swami or "Muni", by other freedom fighters like S.M. Joshi, Shankar Rao Deo, Raosaheb Patwardhan etc.due to his unruffled nature and frequent meditation. He got rich mystic experiences while in jail. Poetic manifestation of these in nine stanzas as 'Navaratnahar' (a garland of nine gems) made his spiritual teacher extremely happy.Discerning Appa's potential, Baba Maharaj named him 'Swaroopanand' and ordained him to be the apostle of Nath School, and thus was born the twentieth centuary benefactor of this sect.

The night of 21 July 1934 proved to be the dark night of the soul before dawn, for Appa. He shed the shackles of the mortal form with the manifestation of his potential divinity. Ample evidence of this metamorphosis is found in his first book of lyrical compositions written in 1935. (Amritdhara - 27,28,29).

'Amritdhara' contains 162 verses in 'Saki' pattern. It is a spontaneous overflow of powerful feelings of a sage. It is kind of a poetic soliloquy; a first hand account of his evolution to sainthood. It unfolds the chronology of his transcedence from physical plane to divinity. Although small in size, it is very rich in its contents and poetic value.

Prior to this, to implement detachment from ties, he bid farewell to the family and house and moved to "Anant Niwas", an abode of Desai family in the same village, at the behest of Annasaheb Desai. His eldest son Baba Desai who was once his student was by then a doctor and more of a friend. Swamijee stayed there from Feb. 1935 till his NIRVANA on for almost twelve years he used to spend long hours in deep meditation. One day, while contemplating on state of equanimty, translation of verse 56 from second chapter of Geeta occured to his mind intuitively. This was the genesis of "Bhawartha Geeta," Dnyaneshwari based translation of Geeta in 'Saki' form. It is kind of a two-in-one, that is, a reader would find it easy to comprehend Geeta as well as Dnyaneshwari.

During that period, he also wrote many 'Abhangs' (ballads without same refrain line) covering various religious topics. Compilation of 261 of these is published as 'Sanjeewani Gatha'. Language of these is lucid and composition lyrical. It is a classic example of how philosphical doctrines of recondite nature can be made palatable by using simple language and analogical illustrations (35, 42, 67, 110, 185, 256 etc). The book also contains Swamijee's prayers for the audience of the four armed Lord as seen by 'Dhruva' in 'Madhuban'. These are so intense and he became so restless, (SG 92, 93, 94), that, the supreme being appeared in that form to meet his ardent devotee. The description of witnessing the formless in the form as desired is so graphic (S.G. 95) that, the reader is simply fascinated and floats rapturously on the crest of the flow of this extra sensory perception. It also reminds readers of what Sant Dnyandeo has said in his epic (Dnyaneshwari 6-36, 12/223, 224, 225).

Swamijee not merely belonged to the age old Nath Sect pioneered by Adinath (Lord Shiva), but followed the footsteps of Sant Dnyaneshwar, his ancestor in the sampradeya (school). In that, he made a literary hattrick, by rewriting three of Saint Dnyaneshwar's works considered as 'Prasthan-trayee' (foundation) of literature in Marathi poetry by saints. This was certainly the need of the time as well, because seven hundred year old Marathi of Sant Dnyaneshwar is hardly intelligible even to a large section of Marathi knowing population. 'Abhang Dnyaneshwar', 'Abhang Amritanubhav' and 'Abhang Changdev-Pasashtee' written by Swamijee in present day Marathi in a very simple language has bridged this time gap. Swamijee's aim in bringing out these was to resurrect the treasure of this born giant of a philosopher and spread it before the maximum number of people. 'Dnyaneshwari' in particular, is unparalleled piece of work in Marathi literature and for that matter, may be even in any other language, so far as treatise on "Geeta" is concerned, except may be 'Shankarbhashya'. The fact, that, over twenty editions of 'Abhang Dnyaneshwari' containing nearly 16,000 stanzas in two volumes have been published / sold is a testimony to the fulfilment of Swamijee's dream. To the best of my knowledge no other single writer has rewritten all the three books in the past, Such a work acquires special significance, as each of these books has a distinct philosophical approach, standpoint, proposition and each one is unique in its own way, requiring perfect harmony and identical perception with the author.

Publication of these brought publicity averse Swamijees into lime-light and people thronged to Pawas. To name a few, these included dignitories like Ex CMs of Goa, Bhausaheb Bandodkar, Smt. Shashikala Bandodkar, earstwhile VC of Pune University MM D.V. Potdar, Ex. RSS Chief Golwalkar Gurujee, saints like Shreedhar Swami, Bhalchandra Maharaj, famous writers like Dr. S. D. Pendse, S. V. Dandekar etc.

He initiated innumerable people into the fold of Nath school and put them on the path of self realisation.

A compilation of sixty five letters written by Swamijee and published as 'Swaroop Patra Manjusha' is a good guide to followers on pathway to God.

Dr. B. N. Turambekar got his doctorate by writing a thesis on Swamijee's literature, which is a tangible evidence of its (scholorship, depth and) magnitude. It is now published in book form as "Arupache Swaroop".

Swamijee was a living encycylopaedia of Sant Dnyaneshwar's literature. In Dnyaneshwari two verses are very similar except for first two words (3/145 and 18/218). Readers would be astonished to find two identically worded stanzas as their parallel in Swamijee's A. Dnyaneshwari, Swamijee selected 109 stanzas from Dnyaneshwari and arranged these in a fresh sequence which give gist of the original epic and make a comprehensive reading. This compilation titled "Dnyaneshwari Nityapath" has become a household name amongst many families in Maharashtra.

Such computer like precision, and focused colossal literary efforts to spread Sant Dnyaneshwar's message would not have been possible by a frail person like Swamijee without divine powers.

Like many of his devotees, I too, therefore, strongly feel, that Swami Swaroopanand of Pawas was incarnation of Sant Dnyaneshwar.

- Madhav Ranade
"Swaroop Sawalee"
28/259, Pradhikaran, Nigadi
PUNE (Maharashtra) Pin - 400 044

Note : Swamijee's literature and cassettes of his Abhangs are available at
(1) Swami Swaroopand Sewa Mandal, Pawas, Dist : Ratnagiri, Pin - 415616
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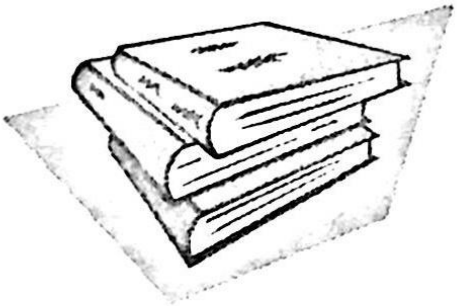
Importance of Celibacy :

The aspirant for yoga must exercise control over sex impulses. Hindu tradition has insisted on Brahmacharya from the beginning. In Praśna Up. Pippalada asks the seekers to observe Brahmacharya for a year or more at the end of which he undertakes to initiate them into the highest wisdom. In Chandogya Up. Brahma taught Indra the knowledge of Reality after making him undergo brahmacharya for hundred and one years. Brahmacharya is defined as abstinence from sex intercourse in thought, word and deed in all conditions and places and times. The Gods are said to have conquered death by Brahmacharya and penance. In Jnanasankalini Tantra, Siva says that true tapas is Brahmacharya and he who practises it uninterruptedly is divine, not human. It is not ascetic celibacy that is meant by Brahmacharya, but control. Hindu tradition affirms that a householder who controls his sex life is a brahmachari.

- Dr. S. Radhakrishnan



Book - Reviews

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The Divine Matrix *(written by Joseph A Bracken, S.J. Published by Motilal Banarasidas Pvt. Ltd., 41 UA Bangalow Road, Jawahar Nagar, Delhi 110007; First published in U.S.A. 1995; First Indian Edition in 1997, Price Rs. 145/-).*

The author has written the book with the noble scientific objective to promote dialogue between the major religions of the world as to the fundamental concepts of various traditions of belief and philosophy regarding human activity, God, the World, Nature and Ultimate Reality. He tries to analyse the traditional concepts in Buddhist, Christian, Hindu and Tao religions and to create a common platform for dialogue.

It is a substantial book on comparative theology. It operates on two levels; On one it presents hypothesis for comparing religious traditions of West and East by bringing them into dialogue concerning the role of creativity. The author analyses creativity as an abstract idea developed from the metaphysics of Alfred North Whitehead and supplemented by Whitehead's idea of the extensive continuum and further using it as an interpretive tool to understand infinity and related ideas in Aristotle, Aquinas, Eckhart, Schelling, Heideggar and Whitehead himself in the West and certain important themes in Hinduism, Buddhism

& Taoism. By relating all these themes and thinkers to creativity, abstractly considered, it is possible to tell much about where they agree, disagree, supplement and confound each other.

When it comes to Hinduism, the relation between Atman and Brahman, the Universal Self which pervades all life and matter and the individual self and other concepts which are transcentental, based on the experimential knowledge of the sages over thousands of years during their Samadhi States, are not easily amenable to mere metaphysical ideas of entities, activities and energy continuum.

However, the author has made a splendid effort to bring together the variety of different religious concepts to a common platform where dialogue can be initiated. The book is an outstanding contribution to philosophical theology for comparative and constructive levels of argumentation to lead to some common conclusions.

— *P. D. Dharwarkar*

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-2-

'Ganesha unravelling the Enigma': *by Yuvraj Krishan published by Motilal Banarasidass Private Ltd. Delhi First Edition 1999. Pages 235 with additional 182 illustrative photographic figures. Price Rs. 695/-.*

God Ganesh or Vinayak is a very popular deity in the present Hindu India. It is the first god to be worshipped before we take up the worship of any other God or sacrifice so that the worship or sacrifice is carried out to its successful conclusion without any obstacles in the process. One prays to god Ganesh at the beginning of any function, piece of work, duty or any heavy responsibility to be carried out, to make the process successful by warding off any impending risks, hazards, obstacles or perilous situations that might make the success a doubtful possibility. It is thus one of the most popular deities with the Hindus. The worship of Ganesh has travelled to Shri Lanka, Myanmar, Indonesia, Champa, Cambodia, Thailand in South-East Asia; to Tibet; Mangolia in Central Asia and to China, Korea, Japan in Eastern Asia. It is the god that ensures success in any endeavour by removing the obstacles, risks and perils.

This astonishing popularity amongst the Hindus, Jains and Buddists along with recent curiosity of Westerners has probably inspired the author to take up the subject for his research work. He has studied the details of forms and worships given in Mānavgṛhya Sūtra (7th to 4th century B.C.), Yajnavalkya Smṛti (1-3rd century B.C.) as well as the vedas and puranas (mythologies) of Mahabharat etc. for references and has given the details as found out by him. He says there were as many as six Vinayaks and two types of Ganeshas, the two armed (common outside India) and four armed which is common in India apart from a few other details described by the author.

Vinayak, according to the author was basically a Grām-devatā known for creating obstacles while Ganesha was known as remover of obstacles. Later on during the period of Puranas, both were brahmanised in the Panchayatan system and obtained the higher status. These can be considered as evolution of thought alongwith societal changes with long periods of time.

Indian history says that a couple of centuries before Gautam Buddha, the Tantra-system akin to black magic prevailed in India and on a large scale in Tibet, China and other Asian countries. Travellers, later on, have come to India to persuade Buddha's Bhikshu teachers to come to their countries to over power them.

Regarding the author's view about the dual nature of creator of obstacles and remover of obstacles, one has to take the Indian ethos in proper perspective. Ganesh has created obstacles for Ravana at the behest of the gods but removed the obstacles in the success for Rama's battles that occurred later. The Indian ethos describes the incessant, unending battle between truth and untruth at the societal as well as individual level. Removal of obstacles in path of truth and creating obstacles in path of untruth are both blessings and serve the same purpose as gods who are killers as well as saviours. Bhagwan Shri Krishna was the cause of death of hundred sons of Dhrutarashtra but he was saviour for the five Pandavas. Same is the case with Shiva, Durga and Kali.

The book presents a scholarly study adorned with copious photographic illustrative figures and is recommended for commoners as well as those interested in the historical evolution of contemporary religious thought in the society with the changing times.

— *P. D. Dharwȧrkar*

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-3-

Atmanatma Vivek of Adi-Shankaracharya; *by K. V. Apte M.A.Ph.D. Published by Shri N.K. Apte, Yajurved apartment, S.T. Colony Road, Vishrambag Sangli - 416 415. First Edition in 2001, Language : Marathi, Price Rs. 50/- Pages : 80*

The religious and spiritual philosophy by Adi-Shankaracharya occupies a unique place in the religious philosophical literature of Hinduism. The topic Atmā-Anātma Viveka discusses the intricacies of spiritual progress in order to enable the aspirant to mould his life to make it spiritually oriented. The title itself means discussion on what is healthy and what is not healthy for the spiritual progress. It presupposes that there is a shroud of ignorance Mayā which prevents our mind and intellect from getting a real perspective of the world and our own self without which one cannot attain spiritual progress and reach the real truth. How to pierce this shroud and have an objective view of the world and one's self is the problem for the aspirant. A metaphysical analysis of how many bodies one possesses in how many states one lives in his life and other related topics are detailed out by Ādi-Shankaracharya leading one to the nature of one's soul and Brahman.

The author is an erudite scholar of Sanskrit language and gives further exposition of the writings of Adi-Shankaracharya.

An English translation of this whole topic appeared serialised in the quarterly magazine 'Pathway to God' of the Academy of Comparative Philosophy and Religion, Hindwadi, Belgaum 590011 between the years 1996-1999.

A reading of the book is essential for the spiritual aspirant to gain the knowledge and clarity of his mind about spiritual progress.

— *P.D. Dharwarkar*

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-4-

Questions and answers in spiritual pursuit *by Prof. K. V. Apte M.A.Ph.D; published by Shri N.N. Gokhale M.A. Himanshu Govt. colony, Vishrambag Sangli . Language : Marathi . Price Rs. 30/- IInd Edition Aug 2002. Pages 157.*

Those who begin the spiritual pursuit come across a number of questions regarding obstacles in the spiritual path. It is essential to deal with them in an easy understandable way which can offer solutions to mould their day-to-day life suitable for spiritual practice. Many understand that spirituality means ritualistic worship not necessarily involving the application of mind or meditation or personal behaviour towards others.

The book attempts to give simple answers through the discourses and expositions of Shri Das Maharaj (Ramray Govind Kelkar) of Sangli. He was a well known saint and used to answer the devotee's questions meaningfully and to the point. He had a vision of Shree Nimbaragi Maharaj when he was eighteen years old and revealed to him what is now known as Guruling-Geeta. The questions and answers involve God, Guru, Self, Model behaviour,Steps towards spiritual attainment, what is real devotion, breathing control, effects of one's egoistic tendencies, quietening the mind etc.

The book can solve a number of such personal difficulties experienced on one's path to spiritual progress. The photograph print of Nimbargik Maharaj in the book is beautiful.

— *P. D. Dharwarkar*

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-5-

Swadhyaya or Stanzas on mind : *by late Shri. V.C. Kelkar Edited and published by Shri Krishna Sadashiva Kelkar Omkar Apartment 178, Budhwar Peth, Tilakwadi Belgaum 590006 Language : Marathi, Pages 176 Price Rs. 80/-.*

Samarth Ramdas Swami's 'Stanzas addressed to Mind' are well-known in Marathi Saint literature. It is a detailed piece of advice to the mind as to how to behave in this world and how to keep oneself on the path of Godhood. The mind is chosen for this appeal to behave well as mind is considered as the most important constituent of the individual self. Sage Vashishtha says that mind is the origin of all happiness, unhappiness and imaginations and therefore one should understand the mind itself is the man in Yoga-Vashishtha. Bhagwan Shree Krishna says in Bhagwadgeeta that he is the mind as the highest of all senses. Swami Vivekanand says mind is the real man and body the apparent man.

Shri .V.C. Kelkar made a detailed study of Ramdas Swami's 'appeal to the mind' Stanzas in their various aspects and had noted down his interpretations in his diary, with various explanations. These are all of great importance as they ultimately aim towards the spiritual path and attainment of Realisation.

Moreover his experience in the world, in devotional practice and difficulties on the path add flavour to the writings. Additionally Shri V.C. Kelkar's devotional and meditational practice had flowered under the guidance of his Guru, Gurudeo Ranade.

The book is recommended for all readers of spiritual literature.

— P. D. Dharwarkar

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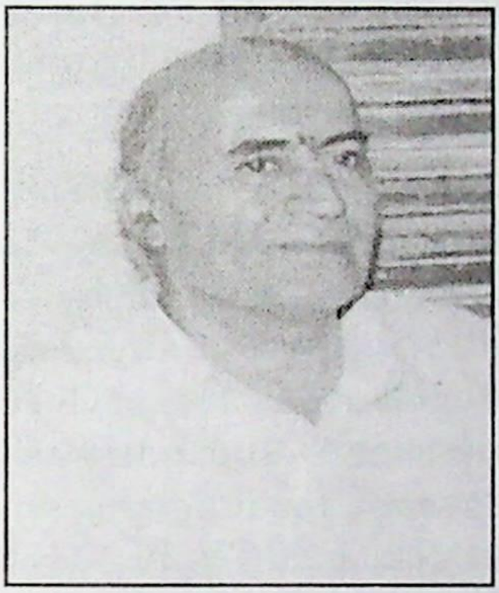
The road on which we enter is a royal road which leads to heaven

— *St. Teresa.*

OBITUARY



N. R. Deshpande

We are grieved to convey the sad demise of our highly respected Shri. N. R. Deshpande Chairman of the Academy of Comparative Philosophy and Religion, Belgaum on 30th November 2002. It was most unexpected. Shri. B. S. Yediyurappaji, the Karnataka Chief of Bharatiya Janata Party was to visit the Academy at Gurudeo Mandir at 5-00 p.m. in the evening, on that day. Shri. N. R. Deshpande had come alongwith other trustees, to receive him at the Academy. He welcomed the Geust and showed him the entire Institution and Library. They had a meeting in the Board of Trustees' room, when he gave a talk to inform the Chief Guest about the Academy and its activities.

Then they came down to the main Auditorium of A.C.P.R., where the distinguished audience had gathered to attend the study circle meeting. Prof. N. R. Deshpande was presiding over the study circle meeting, and he was sitting by the side of Shri. B. S. Yediyurappa. Prof. N. R. Deshpande gave a signal to Shri. M. B. Zirali Secretary to give a introductory speech for five to six minutes. At that time, Chairman Sri. N. R. Deshpande showed the signs of giddiness and he passed away on the spot. He was Chairman of the Academy from 18-7-1994 till his demise.

Shri. N. R. Deshpande was born on 26th September 1940 at Shedbal village (Athani Taluka) in the Chandurkar Sarkar Family of Dadasaheb Deshpande. His mother was the daughter of Shri. K. D. Sangoram, a well-known personage in the circle of devotees of Gurudeo Ranade. His father Shri. Dadasaheb Deshpande was fortunate to stay with Gurudeo Ranade for long years, during Gurudeo Ranade's stay at Allahabad. The two brothers (Shri. N. R. Deshpande & Shri. N. S. Deshpande) used to play with Gurudeo Ranade, being small children and Gurudeo used to like the presence of these innocent children.

Shri. N. R. Deshpande (known as Nandkumar in his close circle) had his primary and High School Education in Sangli, Pre-University Education in Pune and passed his B. E. (Mining) from Banaras Hindu Univesity at Banaras. He started his career as Mining Engineer in Kolar Gold Fields, and later became Chief Mining Engineer in Dempo Company Goa, from where he resigned in 1966-67 and came to Belgaum. He joined Law course in R. L. Law College at Tilakwadi Belgaum (1967-70) and secured Gold Medals in Ist Year and IInd Year law from Karnatak University. In

1970, the Karnataka Government sent its group of Gold medalist on tour to Japan. Prof. N. R. Deshpande gave lectures in the Tokyo University Japan on legal theory. He worked as professor of Law in K.L.E.'s B. V. Bellad Law College from 1976 to 1998.

Prof. N. R. Deshpande for some years worked as the Editor in Chief of "Pathway to God" Journal published by A.C.P.R. Belgaum.

During the Chairmanship of Prof. N. R. Deshpande, the A.C.P.R. Belgaum once again re-declared its objectives and scope of working by writing the re-declaring resolution of objectives of Gurudeo Ranade's vision in A.C.P.R. Belgaum. During the Chairmanship of Prof. N. R. Deshpande, the A.C.P.R. Belgaum, started functioning in true sense of an academy in total consonance of the vision of late Gurudeo Ranade. Since then, more attention is being given to raising the philosophical standard of "PATHWAY TO GOD" Journal, holding a series of lectures, initiating a study circle and similar academic activities. This new orientation of this Institution established by Gurudeo Ranade is due to the foresight and efforts of Shri. N.R. Deshpande, during his Chairmanship of the Board of trustees. All of us remember his words to enthuse us to carry on the work of Gurudeo Ranade through the A.C.P.R. Belgaum.

May his soul rest in peace

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OBITUARY

Shri Nani Palakhiwala,

The noted jurist, industrialist, statesman and former Ambassador to the U.S. breathed his last on 11-12-2002 in Jaslok Hospital Mumbai. In 1997, he surprised all of us, when we received a letter from him stating that, he is a regular reader of our quarterly magazine "PATHWAY TO GOD" and he appreciated the same. In appreciation, he sent a cheque for R. 10,000/- with his letter to help and to promote our activities.

In 1998, he had also offered financial help from one of his trusts to enable the editor of "Pathway to God" to read his research paper "Human Mind in Indian Philosophy" in the Twentieth World Congress of Philosophy held in Boston U.S.A. in August 1998.

We pay homage to the departed soul.

May his soul rest in peace.

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..... says Charandas, when sloth enters the mind, there is an end to all joy, and when joy enters, sloth and inaction are dispelled altogether. Charandas further goes on to tell us that, in the state of intoxication evry particle of the mind, becomes drenched as it were in mellifluous juice ....

- Gurudeo in Pathway to God in
Hindi Literature P. 218

Activities of A.C.P.R.

Quarterly Report for the period ending 31-12-2002

Visits, meetings and lecturers held in A.C.P.R. from 1-10-2002 to 31-12-2003.

Date	Name of Guest	Topic
5-10-2002	Shri. Prabhakar S. Kulkarni Vadagaon, Belgaum.	Sharadotsav and Navaratrotsav
12-10-2002	-------do-------	Ghatasthapana va Tyacha Itihas.
19-10-2002	-------do-------	Dasara.
26-10-2002	-------do-------	Ishovasyopnishad
02-11-2002	-------do-------	-------do-------
09-11-2002	-------do-------	-------do-------
16-11-2002	Sri. B.G. Chandgadkar, Belgaum	Rashtrarakshan Ani Dharm Jagruti
18-11-2002	Radhaji Burnier, President, Theosophical Society gave a formal visit to A.C.P.R.	
30-11-2002	Shri. Yediurappa, Leader, BJP gave a formal visit to A.C.P.R.	
03-12-2002	Shri Shrimad Gangadharendra Saraswati Mahaswamji Sonda - Sirsi.	Shankar Darshan
07-12-2002	Condolence Meeting	in the memory of Late Prof. N.R.Deshpande Chairman, A.C.P.R.
14-12-2002	Study Circle Meeting	
21-12-2002	Shri. S.S. Ranade, Comdt. (Retd.) BSF, Pune	Swami Swaroopanand Literature & Philosophy
28-12-2002	-------do-------	Swami Swaroopanand Jhalela Sagun Sakshatkar

II. We welcome the following new subscribers to Pathway to God Journal

1. Prof. A.V. Kapileshwar, Bagalkot, 2. Sri. H. B. Patankar, Sangoli, Sri. S. Shivprasad Shettigar, Udupi. 4. Smt. Geeta Keshavmurti, B'lore. 5. Sri. K. G. Patil, Hubli. 6. Sri. Rajeev Upadyaya, Hubli. 7. Sri. Dinesh Keshav Korkani, Dandeli. 8. Priya R. Lathe, Belgaum. 9. A. S. Gadagkar, Dharward, 10. Dr. R. T. Jangam, Dharwad. 11. Sri. Ravin S. Kakati, Belgaum 12. Sri.S. M. Jadhav, Belgaum. 13. Sri. P. V. Sabade, Hubli. 14. Sri. Prabhuling D. Natikar, Hubli. 15. Sri. S. S. Nalwadi, Dharwad. 16. Sri. Shridhar P. Kajrekar, Belgaum. 17. Shri. M. Krishnakumar, Ballari. 18. Sri. N. Mohan, Hubli. 19. Sri. Kishor G. Baad, Belgaum. 20. Dr. Mrs. Malini G. Mehendale, Nasik.

TOTAL = 1,500/- (Rs. 75 each)

II. We thank following Donors.

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2.	Smt. Asha Arun Nargundkar, Belgaum	105-00
3.	Shri. S. S. Ranade, Pune	100-00
4.	Shri. Kishor G. Baad, Belgaum	100-00
5.	Sanatan Sanstha	251-00
	TOTAL	5557-00

Belgaum
Date : 31-12-2002

- M. B. Zirali
Secretary, A.C.P.R. Belgaum

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> *We are links of a great past to a grand future. We should ignite our dormant inner energy and let it guide our lives. The radiance of such minds embarked on constructive endeavour will bring peace, prosperity & bliss to this Nation*
>
> - APJ Abdul Kalam
> in 'Ignited Minds'

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